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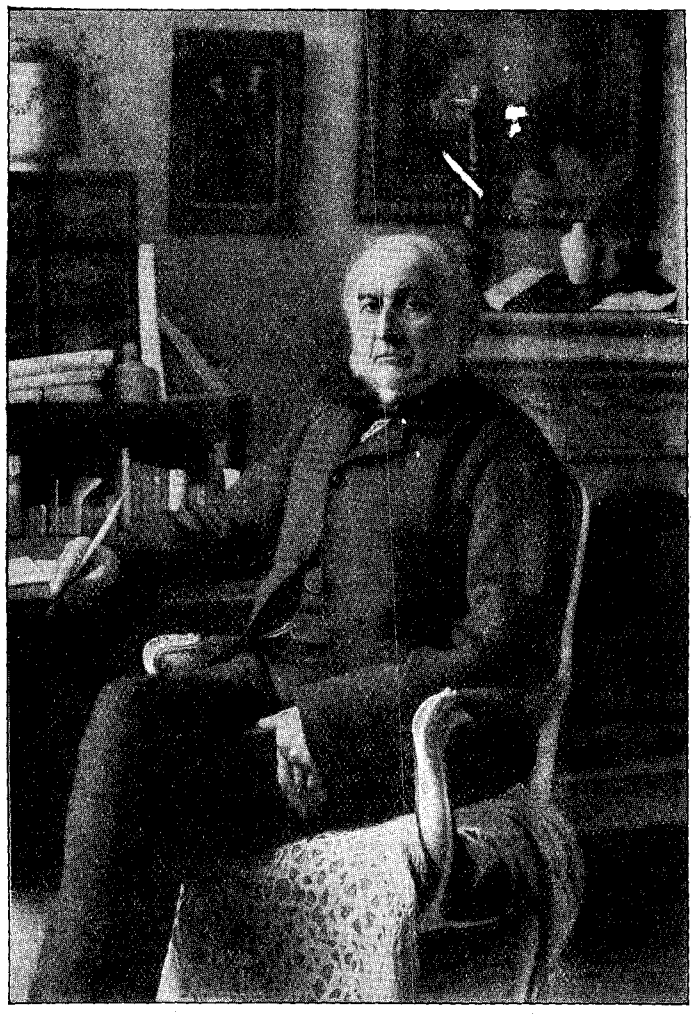

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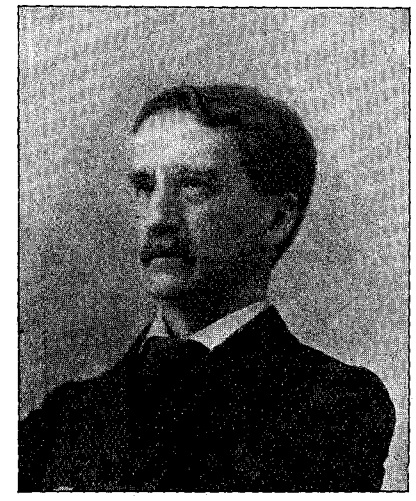

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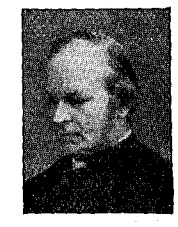

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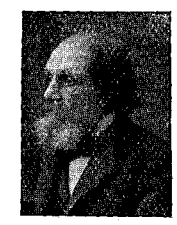

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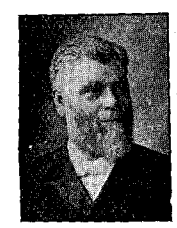

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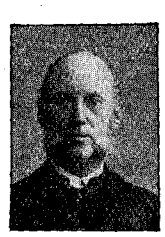

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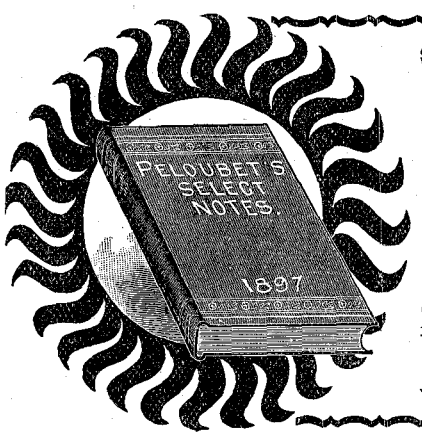

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The Outlook

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Volume 54 Saturday, 5 December, 1896 Number 23

SENATOR HOAR, in a speech delivered last week in Boston, told some plain, homely truths in a plain, homely manner. We hope that the men to whom he spoke, and a wider circle than he reached either at that meeting or by the Boston press, will hear and heed his message. We quote: "It is not strange that the people of the new States who see colossal fortunes acquired by forbidden ways, by the fraudulent management of great railroads, by the perversions of corporate powers bestowed by Government for public use and for public ends, or by gambling in stocks or in the necessaries of life, should strive to imitate the example on a smaller scale. It is not strange that a Kansas or Nebraska farmer, who reads the railroad history of the section of the country to which he belongs, should lend a ready ear and become a docile disciple to a plan by which he can use the powers of the Government for his own advantage, by getting rid of the burden of debt. It is not strange that the example of gambling by tampering with the currency, or in the stock market, or wheat market, should stir up the youth of the Northwest to attempt a little manipulation of the currency for their own benefit."

❀

The evils which Senator Hoar thus summarizes cannot be cured by crude legislation forbidding the accumulation of wealth, or limiting the amount; nor by unjust class legislation aimed at rich men because they are rich, and conceived and framed in the spirit of jealousy; nor by legislation preventing the organization of capital and depriving the community of the benefits which organization confers—legislation based, as truly as the analogous legislation against the organization of labor, in inherent distrust of man, while democracy is based on mutual trust and good will, never on mutual jealousy, suspicion, and distrust. But we can provide systems of taxation that will be adjusted according to the pecuniary interests protected by the Government, and therefore will collect much of the rich and little of the poor; we can make gambling in corn, wheat, cotton, and stocks a criminal offense, as we have made gambling with cards; we can put a stop to watering stocks and compel every corporation to represent its true value, not an artificial and fictitious one, by its stocks and bonds; we can require corporations to publish accurate statements, and subject their affairs to public examiners, as we now subject the affairs of banks: in short, we can bring capital under law and make it obedient to law. And we can thus, more effectually than in any other way, though concurrently with wise public education, prove to the community that capital is not and capitalists are not the enemy of the community, and that it does not follow that because the rich are growing richer the poor are growing poorer. These are some of the things we can do. Meanwhile it is matter of congratulation that such a man as Senator Hoar is telling such men as listened to him in Boston the other day that the Democratic vote at the last election interpreted a public grievance which men of intelligence and wealth must recognize and cure by wise and honest methods, or revolutionary methods will be resorted to in the hope of cure. Senator Hoar's voice, we are glad to add, is not the only one to raise this note of warning. We find in the same week similar warnings uttered in New York by Dr. Parkhurst, in a reported interview in Washington by President Cleveland, and in Kansas City by a letter read at a banquet in celebration of the defeat of free silver, from so well known an advocate of gold monometallism as the Secretary of the Interior, who says: "If some legislation is not enacted to check the growing influence of wealth and circumscribe the powers of the trusts and monopolies, there will be an uprising of the people before the century closes which will endanger our institutions."

❀

There is a good deal of interest in and outside political circles in the question as to who will take Senator Hill's place in the United States Senate. The Republican party ought to find no difficulty in securing and sending a man worthy to represent the Empire State in that august body. There is a good deal of danger that it will not do so; that, in fact, it will not select the Senator at all, but will send whomsoever Mr. Platt selects, possibly Mr. Platt himself. It is some years since the State has been represented in the United States Senate by a man of whom it could be proud. The public in and out of the State will look with more than curiosity to see whether a change of party is only going to make a change in person, while sending to be the colleague of Senator Murphy a man of the same stamp. The State ought to send such a man as Joseph H. Choate, Andrew D. White, or Chauncey M. Depew. And any man whom the Republican party selects ought to be willing to sacrifice something of his personal interests for the public welfare, and go, if he is called by the voice of his party, not merely of its boss.

❀

Secretary Lamont's just-published report deals largely with the subject of coast defenses. It appears that while on July 1, 1893, only one high-power gun was mounted in the modern defense system, by July 1 next seventy high-power breech-loading guns and ninety-five breech-loading mortars will be in position, and in another year 128 guns and 153 mortars will, it is expected, be in place. The execution that might be done by these guns may be imagined when it is known that the larger type (12-inch) weighs 57 tons, is 40 feet long, takes a powder-charge of 520 pounds, and throws a 1,000-pound projectile about thirteen miles. Modern science has now attained such exactness that (as was shown by the recent tests at New York) such a monster gun may be loaded, aimed out of sight of the enemy by an ingenious mathematical contrivance, then raised by machinery, fired, and instantly lowered into its pit. The system of coast defense now being constructed is, no doubt, the result of the fullest military knowledge and of the proverbial Yankee ingenuity. It is, naturally, costly. Secretary Lamont asks for $10,000,000 in addition to the $12,000,000 appropriated at the last session of Congress for

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coast defense and other military improvements, all having in view the placing of the country in a state of defense. The War Department desires not only to make our very largest cities secure from an attack by the most formidable men-of-war in existence, but also to make such places as Charleston, Savannah, New Orleans, and at least a dozen other ports safe from any ordinary fleet. Secretary Lamont declares that for these purposes he needs not only more batteries of the highest order, but more skilled soldiers to handle and support the guns; he advocates, therefore, an increase of the artillery branch to at least seven full regiments. With plenty of money, men, and guns, he thinks that "by 1898 the Nation will be fairly safe from foreign invasion." It is obvious that, however safe the great ports may be (and by 1901 Mr. Lamont believes that they could be made invulnerable), a landing in force by the enemy might be made elsewhere on the coast. To prevent this we must look to the navy, and we are not surprised to find Secretary Herbert asking for more battle-ships and torpedo-boats; of cruisers he thinks we have enough for the present. He holds that we should have at least fifteen battle-ships and a hundred torpedo-boats. The last session of Congress authorized three battle-ships; the Naval Department hopes that several more will be ordered at once, together with a dozen or more torpedo-boats. This, of course, means an appropriation of many millions of dollars; and, incidentally, Secretary Herbert thinks that 1,000 men should be added to the force. To the man who believes in peace and economy, these demands, scientific though they be, are somewhat appalling; such a man asks who will guarantee that in ten years the strides of science may not have made the whole expenditure useless?

❀

Senator Raines, of New York State, does not seem to realize that his complaint against the police for the non-enforcement of the Raines Law in New York City is an indictment of the law itself. Under that law there are special agents whose business it is to see that the law is enforced. What are they doing? That there is illegal selling and a good deal of it in the cities of New York and Brooklyn is probably true. There are three co-operating causes. In the first place, the law itself is defective. Under its provisions so-called hotels which are really only bars, and so-called social clubs which are only drinking associations that are worse than clubs, have been organized. Mr. Raines's first duty is to add to or modify the provisions of the law so as to make this self-evident evasion illegal. A second cause is an unmistakable desire in certain of the Police Courts to protect, not punish, violators of the law. A judge has nothing to do with the question whether a law is wise or foolish, just or unjust, right or wrong. If it is constitutional, it is his duty to enforce it, until the people repeal it. But there are judges who contrive to repeal it themselves; and when a policeman finds the arrested criminal regularly discharged and he himself only scowled at, if not scolded, for making the arrest, he naturally gets discouraged. Finally, it is probable that in the imperfectly reorganized police force—whose reorganization the Platt politicians made impossible—there are some blackmailers left, who are using their power, not to punish crime or prevent it, but to protect and promote it. But there is no reason to believe that there are many such. It looks as though Mr. Raines's accusations were part of a renewal of the old campaign by the politicians against Mr. Roosevelt and that municipal reform which Mr. Roosevelt represents.

❀

The overcrowding of public schools and their inadequacy to meet the demands upon them are evils peculiar to all our cities. The natural increase of population and the abnormal increase by immigration in our coast cities has made it well-nigh impossible for the Boards of Education to meet the demands made upon the schools. In New York the evil is so great that a number of the churches have offered the use of their Sunday-school rooms for the opening of classes to the children in their immediate vicinity who could not find room in the schools. In almost all cases the Board of Education has been compelled by the Building Department to reject these offers. The Board of Education of Watervliet, formerly West Troy, found itself this fall unable to meet the demands on the seating capacity of the schools. The Board of Education of that city leased the rooms of St. Bridget's Parochial School Building for public school purposes, employing as teachers members of the Sisterhood of St. Joseph. The Sisters were permitted to wear their habits in the school-room. Naturally this aroused a great deal of feeling in the city, and some of its leading citizens appealed to the Superintendent of Public Instruction of New York against this decision of the Board of Education. The Superintendent gave most careful consideration to the subject. He decides that the leasing of the rooms by the Board of Education was an unwise exercise of the power given it, (1) it not appearing that place could not have been provided in the regular school-rooms for all pupils, (2) and it appearing that the lease was limited, not absolute, and only for certain hours in the day. Under the laws of the State these Sisters hold State certificates, and the Superintendent says they are fully qualified to teach. In regard to the dress, he states that, taken in connection with the location, surroundings, and distinguishing characteristics of the building leased by the school authorities in which these Sisters are employed, there is a constant reminder to the pupils of the existence of one particular religious denomination or sect, and that this public declaration is such an object-lesson to the susceptible minds of the pupils under their charge that it comes dangerously near the line of prohibition laid down by the Constitution. The final decision of the Superintendent is that outwardly it would be apparent that the children of one particular faith were attending this school; that to all intents and purposes the city is maintaining a sectarian school at public expense. It is clearly the intent of the law that this practice should be prohibited. According to the law, as interpreted by Mr. Skinner, the Board of Education will be compelled to require the teachers employed by it to discontinue the use in the public-school room of the distinguishing dress or garb of the religious order to which they belong. It is hardly necessary for us to add that in our judgment this decision is in accordance with public policy. To allow school-rooms to be used out of school hours for religious instruction may be legitimate and wise, but it is neither legitimate nor wise to support a parochial school under guise of maintaining one that is non-sectarian.

❀

The recent appeal of Mrs. Van Rensselaer and Mr. Gilder for aid for the University Settlement in this city receives an indirect emphasis from a university meeting recently held at Cambridge, England, for the purpose of establishing a Cambridge House in South London. Six of the Cambridge colleges have for some years had missions in this part of the English metropolis, and in every case the college which supports the house maintains one or more clergymen, with a church organization. The relations between the colleges and their missions are intimate; new men are constantly going into the missions from the University, and the men in the missions are constantly going

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back to the University and awakening interest and giving information. Cambridge has not, so far, had a Settlement, with the exception of the Trinity Settlement on the Camberwell Road, but not a few of its graduates have done work through the Oxford House and Toynbee Hall. As the result of the recent enthusiastic university gathering it was decided to establish a Cambridge House in South London. Dr. Westcott, the Bishop of Durham, who was one of the speakers, declared that the greatest peril of the present time is the ignorance of one class of the feelings and aims of another class, the ignorance of one man of the feelings and aims of another man, and it was the natural privilege of a university to assist in removing this ignorance. Mr. Balfour summarized the work of the Settlement as directed towards the organization of charity, the organization of thrift, and the organization of recreation. He also said very strongly that the employers in great cities and in great corporations and joint stock concerns lose the sense of personal responsibility to the employed, and he emphasized the fact that the weight of such work as is needed to be done in the great cities must be done largely by the laity. Few things are more significant of the vital life of the great universities than the interest which they are showing in the social problems of the hour. This is the one way in which the university can be of direct and immense service in practical matters—a service which springs directly and legitimately out of its own functions and life.

❀

Boston has given a lesson to the entire country in park work, and no city needs to profit by that lesson more than will the Greater New York. Surrounding Boston there are thirty-seven separate municipalities, containing a population of about 1,000,000 persons. While the central city has developed a superb series of parks within its own boundaries, it was evident that the great new population was spreading throughout the suburban district more rapidly than the local park commissions and water commissions were acquiring open public spaces. In 1891, therefore, an act was passed establishing the Metropolitan Park Commission. The Commission consists of five persons, one new member being appointed every year by the Governor, the term of service being five years. The General Court authorizes from time to time the sale of bonds by the State Treasurer, who is directed to collect every year the amount of interest and the sinking fund charges from the towns and cities of the metropolitan district according to an apportionment newly made every five years. Over $2,000,000 worth of 3½ per cent. bonds, running forty years, have been authorized. The total annual sum to be collected from the district is about $111,000. Boston pays half of this requirement. Like the unproductive but wonderfully picturesque sections of Boston, such as Revere Beach, the banks of the Charles River, and the Blue Hills, so the suburbs of New York City contain many strongly characterized scenes which should find their proper use in a continuous park system. It is to be hoped that a park commission with ample powers shall consider an adequate plan, reaching from the ocean on the northeast to the ocean on the southeast, embracing the suburban resorts on the south and north shores of Long Island; including the park systems of Brooklyn, Jamaica, Long Island City, and Flushing; Pelham, Bronx, Crotona, Van Cortlandt, and Palisade Parks, the Hudson County Boulevard, the Bloomfield Road, the Orange Mountain Parks, the Millburn and Springfield turnpikes, and the Rumsen and other roads of Monmouth County, New Jersey. Every one who knows the whole or a part of this splendid sweep will appreciate the possibilities of development.

❀

General Weyler, after a brief visit to Havana, has returned to the Pinar del Rio mountain regions to conduct his campaign against Maceo. So far that campaign has had little results. The only engagement of any consequence has been at the Rubi Hills, and there the Cuban patriots assert that Weyler was repulsed with great loss; sensational reports declare that his loss was many hundreds. Weyler's statement of the situation is that Maceo retreats from one mountain stronghold to another, that it is impossible to entice him into a general fight, that the Cubans are rapidly exhausting ammunition and provisions, and that their dispersion or extermination is merely a question of time. The fight at Rubi Hills, Weyler says, resulted in small loss to either side, and ended with the retreat of the Cubans. The difficulty in getting at the truth about Cuba is illustrated by the fact that when Colonel Reyes, an aide-de-camp of Maceo, arrived in Jacksonville on a mission from the Cubans to this country, the New York papers reported him as asserting that 2,000 of Weyler's men had been killed in two days and twice as many wounded, and that whole battalions had been blown up by dynamite. Startling head-lines, "Routed," "Great Slaughter," "Blown up by Dynamite," heightened the sensation. When Reyes arrived in New York none of these sensational statements were confirmed by him! Whatever may be the actual military situation, the condition of the island generally is one of desolation, threatened famine, and financial ruin. General Weyler before leaving Havana said to a correspondent "that it was a necessity of war to destroy the whole province, burning every house which may be made a shelter for the insurgents, and every plantation which may give them food." The same dispatch says of the Cuban leader Gomez that on his expected march westward this month "he will carry with him *la vengadora tea* (the avenging torch), and will not leave a single sugar-cane field which might yield a direct or indirect revenue to the Spanish Government." General Weyler has lately again positively refused to allow the grinding of sugar-cane, and has ordered all growers of corn in the provinces of Pinar del Rio, Havana, and Matanzas to gather together all of the corn still in their possession and transport it to the nearest towns and settlements by December 20. After that date all corn found in the possession of farmers will be regarded as contraband of war. Merchants, planters, exporters, business men generally—all are in a state nearing despair, and the long struggle between the Spanish troops and the Cuban insurgents seems no nearer at an end.

❀

Little has been known with certainty about the progress of the revolt against Spanish rule in the Philippine Islands. A Hongkong correspondent of the London "Times" at last furnishes an interesting account of the first outbreak and of the steps taken to quell the rebellion. It appears that the large province of Cavite is in the hands of the native insurgents, and that there have been risings in seven other provinces. Spanish misrule and tyranny were the sufficient causes; the belief that the rebellion was fomented by Japan is discredited. It is said, however, that Japanese, Germans, and even one American (a Mr. Collins) have been arrested for aiding the rebels. The natives and half-breeds who started the insurrection are members of a secret society. The members are "sealed with blood," and the triangular mark thus made on the arm of each has proved a fatal means of identification in many cases.

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There are only three or four thousand Spanish troops in the islands, and these are mostly at Manila. The fighting has been followed by horrible cruelty on both sides. The natives, for instance, seized a large monastery in Cavite and not only murdered but tortured all the priests, saturating some in petroleum and then tying them to trees and setting fire to them. In retaliation the Spaniards have, it is alleged, tortured prisoners with thumbscrews found in the convents, which were actually in use in the worst days of the Inquisition. It is certain that in Manila prisoners were confined by the Spanish officers in an underground dungeon into which the tide entered, and ventilated only by an iron grating in the roof. On one night, by accident or design, this grating was covered, and the scenes of the Black Hole of Calcutta were repeated; half of the one hundred and fifty prisoners were found dead in the morning. As in the war in Cuba, the rebel forces avoid open engagements, know the country thoroughly, and it will be a difficult matter to bring them into subjection.

❀

The Czar has taken the administration of affairs, both home and foreign, into his own personal keeping, and hereafter his Ministers are to be mere head clerks of departments. He is to receive daily reports from all departments, and to make his own replies to all questions, and settle all policies without so much as consulting the heads of those departments unless he chooses to do so. It is significant that the Czar seems to find small use for the opinion of the Russian Ambassador to Constantinople, who is now at St. Petersburg, and who is in a position which would naturally entitle his opinion to great consideration. The Czar's only confidant appears to be his great-uncle, the Grand Duke Michael, the last surviving son of Nicholas I. The Grand Duke, who is Aide-de-Camp General to the Czar, and President of the Council of the Empire, appears to have gained at least a temporary ascendency over his great-nephew. Under his advice there is to be an entire reorganization of Russian administration. Both in administrative and army positions there are to be wholesale changes and transfers, all in the direction of bringing the bureaucracy more directly under the control of the Czar, who is to be his own Minister. This radical move on the part of the Czar may mean more consistent absolutism, or it may mean the breaking up of the detested bureaucracy from which Russia has so long suffered. No change in Russian foreign policy is to be expected at present, and it is generally believed that Russia's protection of the Sultan will continue; that she will reject all schemes for European interference in Turkey, as she has recently rejected the French proposal for the readjustment of Turkish finances. The Russian papers are frankly declaring that Russia has now exclusive control of Constantinople, and one of the semi-official journals of St. Petersburg states the Russian attitude almost brutally when it says: "The policy of Russia is not to support the action of the other Powers, but to enforce her own will; no matter what massacres of Armenians and other Christians may occur, the isolated action of Russia is a practical reality."

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One of the most ardent wishes of that somewhat ardent young man, the Emperor of Germany, has been for a new and powerful fleet. In the expression of this desire he has not been content with direct references to it in his remarkable speeches, but has also inspired those about him to like expression. We are not surprised, therefore, to read, in the last issue of the semi-official "Militärwochenblatt," an article from an officer of the General Staff, strongly recommending that Germany ought to have a better navy than that of any other Power except Great Britain. The German navy must be strong enough, he says, not only to protect the German coast, but so to engage the British fleet as to give German transports opportunity to land an army in England. The Emperor's influence has been shown also in another and more notable quarter—namely, in the proposition by the Finance Minister, Dr. Miquel, to devote to naval expenditure next year no less than $32,500,000, a sum nearly twice as great as the appropriation for last year. The reason for this prodigious increase is frankly avowed to be the building of new ships, over $15,000,000 being necessary to that end. Nevertheless, there is a deficit of more than $14,000,000 in the Imperial Budget. It is proposed to meet this by a loan, and a consequent increase to that extent of Germany's bonded debt. In this connection it is interesting to note that such an addition to the debt is by no means so burdensome as it might be in France. The total indebtedness of Germany (including the individual debts of the German States with that of the Empire itself) is said to be less than $3,000,000,000; those of Russia and of Italy, about $2,500,000,000 each; of Austria, about $3,000,000,000; of the United Kingdom, $3,300,000,000; while that of France is stated to be over $6,000,000,000. Yet France, and Russia and England too, by this proposed action of Germany must burden themselves proportionately. When will the folly of militarism be so apparent that we shall hear the good news of disarmaments?

❀

When the Egyptian expeditionary force set out, no definite statements were made with regard to it beyond the fact that Dongola would be retaken. Now that Dongola has been captured, the British Government announces that the occupation of Khartoum and the reconquest of the Soudan are to follow. Dongola was recaptured after a sharp fight. The town was bombarded by the gunboats, and the Dervish position was carried by a charge of the combined English and Egyptian forces. The reconquest of the Soudan is, as has been often pointed out, the logical necessity of the occupation of Egypt. Unless that great region is kept in order, Egypt would be constantly harassed, and it would be a mere waste of time to leave an open spring flowing and attempt to stay its course by a series of small dams hundreds of miles distant. Sir Herbert Kitchener, who has been in command of the expedition, has shown great skill and sagacity, and the fighting quality of the Egyptian troops has greatly improved, and the native army is now regarded by military experts as thoroughly effective. Kitchener will have in the neighborhood of thirty thousand native troops and probably two or three British or Indian brigades, with a small squadron of gunboats. At high water the gunboats can pass from Dongola up the Nile to Abuhamed, and beyond that point at the same season there will be easy navigation. The gunboats will be accompanied by a column following probably the general line of the river to Abuhamed, which will be promptly taken if the English plans are successful. Meanwhile the Dervishes are collecting supplies of all sorts and fortifying their position, and the advancing column will be met by sixty or seventy thousand men. It is believed, however, that the old-time fighting quality has gone out of these warriors of the desert, that both their religious and their military zeal has subsided, and that General Kitchener will have very little trouble with them when he finally faces them for a definite struggle.

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Among the minor British poets of the day few have been more widely read than Coventry Patmore, who died, after

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a brief illness, at Lymington on Thursday of last week, at the age of seventy-three. Mr. Patmore had published a number of volumes of verse, but he was best known by his charming domestic poem, "The Angel in the House," though his best work was done later and is found chiefly in "The Unknown Eros." He was a contributor to a number of English periodicals, and his prose work showed strong æsthetic feeling and a good deal of critical insight. He belonged to the idyllic school, and his special characteristics were refinement and sensitiveness rather than originality and force. His verse, except in a few pieces, lacked spontaneity, but it was always finished, melodious, and often captivating in its sweetness. He was essentially a fastidious rather than a creative poet, but he had many of the qualities which go to the making of great verse. His felicity was not always a matter of calculation; it was largely a natural gift, though, no doubt, very thoroughly cultivated. He was tender and domestic rather than passionate and stirring. The sweetness of domestic life appealed to him with peculiar charm, and he has interpreted the quiet virtues and the quiet life in a very captivating fashion.

❀

We are feeling a natural and increasing interest in the situation in India, a situation every day apparently more serious. We know now that not only does famine exist, but that great regions of country can grow little grain during the coming winter. These winter crops mean much more to India than those of the summer, and hence the famine must be proportionately greater. It is a satisfaction to learn that the Government is far better equipped to meet this emergency than before. Previous famines have taught the powers that be the necessity of forecasting any failure in crops, so that now in each locality both the production and stocks of grain are carefully recorded, and such precise information given to the Government that remedial measures may be quickly taken. We have already commented on the extension of its transportation service, by which the evils of famine have been halved. At the request of the Indian Government, large amounts of carrot-seed have been shipped from England for gratuitous distribution among the famished cultivators. The carrot can be rapidly grown even when winter rains are deficient. Within the past three months over 100,000 village wells have been made in the northern provinces at the Government's expense, and much work has been furnished to the able-bodied poor in the construction of canals and railways. Our attention is also called to the famine by our own exports of wheat to India—an auxiliary to relief never before known in that country. We have thus exerted a good effect in keeping down grain prices there. It is now suggested that our corn may also be profitably exported to India. The effect of the famine on Lancashire cotton-spinners has been notable, since of course the distribution of cloth in the Dependency is lessened. It is said that in the northern part of Lancashire 30,000 looms have already been stopped—about one-twentieth of the whole number in that county and in Cheshire. This, too, has a direct connection with our own country, since our cotton is almost exclusively used to produce the lower qualities of goods sent to India.

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The greatest advances in medical science in the last decade have undoubtedly been due to the study of bacteriology. As yet we are probably only beginning to realize the possibilities that the future may make certainties as to methods of treatment of large classes of diseases. A new application of the germ theory, and in a new field, is hoped for from the coming visit of the famous Dr. Koch to South Africa. In this case not men but cattle are subjects of his proposed experiments. The plague called rinderpest has of late years made fearful ravages among the vast herds of the South African countries. It is the same disease that, in slightly differing forms, has done great damage in all parts of the world; science has heretofore practically admitted itself at fault, at least in curing the diseased animals, and wholesale slaughter of infected herds has been the only way of stopping the pest. It has been suspected, but not certainly known, that the disease is one of germ origin. Dr. Koch is of this opinion, and with the aid of other eminent scientists he will make a thorough bacteriological study of the subject. The importance of the matter is serious, for already in Africa the financial losses are to be measured by millions of dollars, and whole districts are being impoverished. Next to a discovery which should afford a remedy for human disease, a satisfactory mode of dealing with the cattle-plague would be of public service. And all discoveries in the general field of germ-propagation and germ-destruction are steps toward scientific knowledge of unknowable value.

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A correspondent sends us a report of a speech delivered by Dr. J. L. M. Curry, Agent of the Peabody and Slater Funds, given in North Carolina, and calls our attention to the following paragraph:

> "I don't believe much in the idea of having the United States flag over our schools. I'd like to know what the United States Government has done for our public schools in North Carolina to demand that the flag should hang over them. It never gave a cent to North Carolina schools, except to the A. and M. Colleges. It is a deception and a fraud to put the flag there. It is the State that gives you education.

From personal acquaintance with Dr. Curry, we question whether this paragraph accurately represents him. Certainly the flag is not unfurled in our schools as a symbol of gratitude for money given by the United States to the schools. But there are some other things than money: and the United States gives protection, nationality, a continental fellowship, in a word America, to the schools. The unfurling of the flag is a legitimate method of recognizing that all schools, public and private, collegiate and primary, North and South, are first of all American. It is a wise method of inspiring a patriotic Americanism in the hearts of the school-children. And we rather think that Dr. Curry would himself recognize the truth of this proposition.

❀

Secretary Olney's Defense

Secretary Olney has come to the defense of the Administration from the charge of lukewarmness and inefficiency in protecting Americans and American interests from mobs, murderers, and marauders on Turkish soil. We publish his defense in full in another column, and with it a letter from Dr. Cyrus Hamlin. We think most of our readers will agree with us that, if the Administration is to be defended at all, it needs a stronger defense than Secretary Olney's. That defense is comprised in four statements: (1) That the American flag was not insulted nor any Americans even present at the massacre at Haskeui; (2) that Dr. Grace Kimball found protection under the American flag at Constantinople; (3) that Americans have suffered less than Englishmen, Frenchmen, and Italians from the massacres; (4) that the chief danger to American missionaries now is from Armenian revolutionists.

To this our response is very simple. (1) Dr. Hamlin

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gives in another column the facts as to Haskeui. Of the protection the American flag furnishes to those under it in Turkey this simple statement affords tragical illustration. (2) Dr. Grace Kimball never said that "only the English flag is respected in Turkey." Secretary Olney, in basing an official governmental announcement upon the uncorroborated newspaper report of a public meeting, has made a mistake which would be regarded with astonishment if committed by an English Prime Minister. What Dr. Kimball did say was that during all the troublous times in the interior, and especially during the massacre at Van, Americans were forced to turn to the British flag and the British Consul for protection. Either Secretary Olney's letter is an evasion or it raises an issue of fact. In the latter case Dr. Grace Kimball is entitled to the greater credence, if for no other reason because she was on Turkish soil and *knows*, and Secretary Olney was not on Turkish soil and does not know. (3) We repeat Dr. Hamlin's demand for particulars. What English church was burned? What English house was pillaged? What English priest was killed? But if the particulars are given, the dishonor of America is not lessened. If other countries are playing the poltroon, there is small reason why we should. Honor demands that we either warn all Americans off Turkish soil at their peril, or protect them on Turkish soil at every hazard. (4) That long years of oppression have driven some Armenians into Nihilism, the last and preposterous effort of an outraged people against despotism, is true. But what can be said for an American who has words of condemnation only for the enslaved who have been crazed by cruelty, and none for the cruelty which has made them mad?

Our general views on the situation are expressed in the sermon on the Armenian question in another column. We repeat what is there said: that America ought to protest against the crimes of Turkey against the Armenians as in 1822 she protested against the like crimes of Turkey against Greece; and that she ought to protect Americans in Turkey by the whole power of the Nation, as in 1815 she protected Americans in the Mediterranean Sea against the Algerine pirates. But it is now evident that nothing can be expected from this Administration. We can only hope for a braver representation of true Americanism from the next one. Meanwhile every man can do something for the relief of the suffering; and every reader who desires to "lend a hand" can write, inclosing a postage-stamp, to Dr. James L. Barton, Secretary of the American Board, Boston, Mass., for information what to do.

Municipal Reform

The next political issue before the Nation is that presented by the problem of municipal reform. The charter for the Greater New York will be either an inspiring model to be followed or an evil example to be avoided by the whole country. There is some danger of the latter catastrophe. There is suspicion that Mr. Platt is prepared to enter into partnership with Tammany and divide the spoils. It would be unjust to condemn him beforehand, but it is not unjust, in view of past history and present indications, to be wary and suspicious. We are glad, therefore, to see indications that the City Vigilance League means to show itself vigilant. There are some things which those who believe in good city government should co-operate in, and this at once.

Thoughtful men outside of politics ought to be pondering the problem of municipal government; considering on what fundamental principles municipal government should be organized; discussing it among themselves in their clubs and their social gatherings; giving their thoughts to the press and reading the thoughts of others in the press. The organization of a government for three million people deserves the best thoughts of the best thinkers in the community.

There will be plenty of men watchful to see how they can so organize the Greater New York as to make it serve their own personal and political ends. Selfishness is always vigilant; local patriotism should also be vigilant. The public may well be doubtful of any schemes emanating from or sanctioned by professional politicians and political bosses. We do not say that no good can come from this source, but we do say that whatever comes from this source cannot be assumed to be good. It must be carefully examined and thoroughly debated.

All men, regardless of party, can and ought to agree to put the interests of this great municipality uppermost; can and ought to agree in an earnest endeavor to secure the best possible business administration of the affairs of this great community. Progress has already been made. Our streets are cleaner, our School Board is better, our police is purer. But only a beginning has been made. The schools are not yet purified of the poison which politics has injected into them; the police force has not been reorganized as it would have been but for the intervention of political manipulators. The work begun under Mayor Strong should be pushed forward under his successor, and all men who believe in honest government should combine to elect an honest, wise, brave man Mayor of the Greater New York.

For this purpose the political agitation and education commenced in the populous districts two years ago should be carried on to their completion. The principal meetings for municipal reform ought not to be held in Carnegie Hall, nor the discussions confined to the City Club. The work should be pushed forward in the smaller halls, in tenement-house meetings, in house-to-house visitation, in local clubs, and through the influence of the women who care more for clean streets, honest police administration, and good schools than they do for the spoils of office which never fall to them.

An Advent Thought

Those who deny the reality of the prophetic element not only reject the Holy Scriptures, but reject also the clear and significant drift of human history. As the work of a divine mind the universe must, in the very nature of things, be a revelation of that mind. It not only declares that there is such a mind, but it throws light on the laws of that mind. In like manner, the life of men, being lived under conditions provided by a divine intelligence, constantly betrays the presence of that intelligence, and by its very progression points onward to a fuller disclosure of its designs. The method of evolution, once ignorantly pronounced irreligious, is prophetic in every stage and moment of its sublime movement; it is prophecy wrought into the very fiber of the universe. Those who run, if they run with open eyes, can read its message of consolation and promise; whoever looks at it through the spiritual sense sees the whole universe lighted by it from end to end with the g'ory of the Lord and the promise of his coming. And whoever reads intelligently the history of the older world finds it full of silent preparation for the coming of the Christ. Out of all its confusions, its ignorance and its strife, a great order was noiselessly wrought out, and Christ

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came at a moment when the roads were open to the feet of his disciples to all parts of the civilized world. He came, too, at a moment when the ancient race prejudices were so far relaxed that new truth had a chance of world-wide acceptance. He came when the old order was on the verge of final disruption, and when a new principle of organization was imperatively needed. He came at the very hour when, in a thousand ways, his life and truth could enter into the life of men; and, despite a thousand misunderstandings of meaning and a thousand misapplications of principle, he reorganized human society. He came at a moment when the race religions were fast losing their hold on the faith and conduct of men; and he came when men were silently longing for him the world over. It was a wonderful hour of pause between two great eras of belief, social order, and intellectual development when the star shone over Bethlehem; the star which the whole heavens had predicted through all the uncounted centuries before its coming.

Dr. Stanley Hall

Clark University, of which an account appears in another column, is a training-school for specialists, an experiment station for advanced work in the sciences, and an institution for original research. It is, therefore, at the apex of our educational system; and its work has told strikingly upon our educational methods and standards, although its career has been brief and it has passed through a severe financial strain. An institution of such scope is never entirely the work of one man, but the stamp of one mind is generally on such an institution in its formative period, and the genius of one man co-ordinates its parts and gives them organization and direction. Clark University needed, above all things else, an educational expert—a man entirely familiar with educational history, methods, and conditions; and such a man it found in Dr. G. Stanley Hall, its first President. Dr. Hall has, probably, a more comprehensive and exhaustive knowledge of the present conditions of higher education than any other American. He knew in detail, when he entered upon his present work, the organization, the methods, and the personnel of all the leading American and European universities; he had spent, at different times, six years in study in different German universities, and an additional year, just before entering upon his duties at Clark, in studying, on the ground, the great universities from Edinburgh to Vienna, from Stockholm to Madrid. His chosen field of work was originally philosophy; later he devoted himself specifically to psychology; but he has also put himself at the head of students and teachers in pedagogics in this country. It will be seen, therefore, that both in the theory of education and in knowledge of its history and practice Dr. Hall stood in the front rank of those in this country from whom the head of such an institution as Clark University would be chosen. There are many, indeed, who regard him as distinctly the first man in America in this field.

Born in 1845, in the little village of Ashfield, in the beautiful hill country of western Massachusetts, with Puritan blood in his veins, Dr. Hall made his preparation for college at the Williston Seminary, at East Hampton, and graduated from Williams College in 1867. He was recognized in college as a man of great promise, and was a leader in a class which contained such men as Henry Loomis Nelson, editor of "Harper's Weekly," and a writer of distinction; Mr. Francis Lynde Stetson, President Dole, of the Hawaiian Republic, and Judge Teller. Two years later he graduated from the Union Theological Seminary. He spent the three succeeding years in study at Bonn, Berlin, and other institutions abroad; held the chair of Philosophy at Antioch College from 1872 to 1876; was an instructor at Harvard during the following two years; studied abroad again from 1878 to 1881, giving his time mainly to psychology and biology. Upon his return he accepted the chair of Psychology in the Johns Hopkins University, and organized a very successful department during the seven years of his connection with that progressive institution. Upon the organization of Clark University in 1887, Dr. Hall accepted the presidency of the new institution, and entered upon a work of great difficulty with immense ardor and with self-denying devotion. His working power is apparently inexhaustible, and in this respect he seems to have maintained German habits in our stimulating climate. He has published few books as yet, but his contributions to the literature of psychology and pedagogics have been many and important.

Dr. Hall's influence has been very strongly felt in several directions. He was a pioneer in the study and teaching of psychology in the modern sense, and gave a great impulse to its study in this country. Many of the most competent and promising American investigators and teachers have been his pupils. To Dr. Hall, as much as to any other individual, the immense extension of work and instruction in this department is due: professors have multiplied; laboratories have been created in large numbers; journals have been established. A movement so extensive is the work of many men, but no one certainly has been more conspicuous in it than the editor of the "American Journal of Psychology," the first publication of its kind in the field. In no department has more original work been done during the last decade, and in none has there been a greater enthusiasm for the advancement of knowledge.

Dr. Hall has also identified himself in a peculiar and distinctive way with child-study—a new and immensely interesting departure in a new field which has already freshened and stimulated work and interest, and which promises the most important results in the near future. Indeed, it is not impossible that this practical application of psychology to the subjects of education may be revolutionary in its ultimate effects on primary education.

In the field of pedagogics, Dr. Hall has not only done much along purely academic lines, but he has become a distinct force in the country at large. No man of his time has done more to broaden the minds of teachers of all grades, to develop in teachers the professional spirit and feeling, to advance educational standards and freshen educational methods by constantly disseminating knowledge of what has been done and is being done the world over in this field. Dr. Hall's voice is constantly heard at educational gatherings in all parts of the country, and it is always a voice of leadership. As a teacher of teachers, Dr. Hall not only holds a first place, but he has rendered American education a service which cannot be measured. An admirable speaker—dignified, easy, with cultivated voice and manner—he has made his great fund of knowledge, his wide observation, and his large experience a common fund upon which American teachers have drawn at will; and the passage of our educational ideas and methods out of the provincial stage has been due in no small measure to the power of persuasive exposition, the tireless enthusiasm, and the hearty sympathy of a scholar who must have felt keenly the sacrifice of time and strength involved in such a work. Men of Dr. Hall's scholarship have never been common in this country; men of his enthusiasm and devotion are rare in all countries.

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The Armenian Question[1]

By Lyman Abbott

And the men of Ephraim said unto him, Why hast thou served me thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.—Judges viii., 1.

THE Children of Israel were not at this time a nation. They were twelve separate peoples, each with its separate territory. The Midianites, neighboring pagans, had oppressed some of these tribes. Gideon had gathered the tribes together and gone to war against Midian. Three hundred men had put the great Midianite army to flight. Ephraim had not been called on to share, and Ephraim complained. Why have you treated us thus? said this stalwart, brave little tribe. We wanted a share in this honorable warfare. You have dealt with us unfairly.

Men tell us that this book of the Judges describes a barbarous time—and so it does; and that its notions are barbarous notions—so some of them are; but I think to-day, as one looks on the map of Europe and at the attitude of the so-called Christian Powers of Europe, he may well question whether Christendom in the nineteenth century might not learn something from Judaism in the days of the Judges. He who is practically, though not nominally, the pagan of the East is persecuting Christians in Turkey with a rancor, a bitterness, a devotion of hate absolutely never equaled before in the history of the world, and the Christian Powers are not taking counsel with one another how they may put a stop to it, but each Power is interfering with every other Power's interference; each Power, in its jealousy of other Powers, forbids war against the pagan for the protection of the Christian.

I have not spoken to you before on the Armenian problem because I have not wished to stir your emotions, or my own, fruitlessly, and speak to-day only because I think I have a little light in answer to the question, What can we do? and wish to point out to you, not what is the duty of England or Russia or Germany, but the duty of America and Americans.

In the first place, we ought to know the facts. The fact is that the persecution of Christians in Armenia is the worst, the most cruel, the most barbarous religious persecution the world has ever seen. It is estimated that two thousand Christians were slain in the persecutions of Diocletian; that between five and six thousand Protestants were put to death under the persecutions of Torquemada in Spain; that thirty thousand were slain in the massacre of St. Bartholomew; that a hundred thousand Protestants were put to death in the wars of the Duke of Alva against the house of Orange—but that includes those who were slain in open battle. Those who have perished in Turkish Armenia in the last four years nearly, if not quite, equal the sum total of all those slain in previous persecutions. Eight thousand seven hundred and fifty is the number officially reported as massacred in three or four days in Constantinople itself, while some estimates put the total number of massacred men, women, and children at the present time since 1894 at one hundred thousand. And this is probably an underestimate.

I would not, if I could, recite the horrors of these persecutions; I would not repeat the tale of blood; I would not recount the monstrosities, the cruelties, which have accompanied them. I am not here to stir your blood to feverish heat. I try to keep my own moderately and reasonably cool while I speak to you on this crime of the centuries. I desire to give light, not heat.

In the second place, we ought to know that this persecution is not the result of sporadic acts of mob violence. We ought to know that it is a definite, pronounced, established policy, patiently, persistently, remorselessly pursued. We ought to know that the causes of it are partly race hatred, partly trade jealousy, partly religious animosity. We ought to know that the Turk in Turkey is not synonymous with the Mohammedan, any more than American is synonymous with Christian. The word Turk is significant of a race; the word Mohammedan is significant of a religion. The word American is significant of a race; the word Christian is significant of a religion. Most Americans are Christians—that is, they are not pagans; and most Turks are Mohammedans—that is, they are not Christians; but the Turk may or may not be a Mohammedan, as the American may or may not be a Christian.

In his birthplace and cradle the Turk is Asiatic. He came to Europe centuries ago with his drawn scimitar. He came murdering and to murder, plundering and to plunder. He came a barbarian, a robber, a brigand, and he has stayed in Europe ever since, a robber, a murderer, and a brigand. He is as barbaric to-day in the heart of him as he was in the centuries gone by. Whatever evolution has done for other races, it has not done anything for him. He is a Turk still. The Turkish Empire is composed of heterogeneous populations under the subjection of the scimitar of the Turk. He has never made any attempt whatever to affiliate these populations, to bring them into fellowship with himself, or to do them equal justice: he has simply held them by the throat with one hand, while he has rifled their pockets with the other. The Turkish Empire has used its power simply in taxing men; and it has taxed them, not that it might give them a good government, but that it might rob them for its own purposes. It is true that the Turkish order is a government, and it is true that the American order is a government, but it is a misnomer to use the same word for both. The object of the American Government is to protect the life and liberty of all its citizens. That is not the intent of the Turk. The idea of the Turk is the idea of the old Roman imperialism—subjugate the province, that you may take as much out of it as possible.

Now, this Turk has seen in successive years these subject populations improving in spite of him. They have grown wiser, more intelligent, more virtuous, more prosperous. He has seen the Greek and the Nestorian and the Syrian and the Bulgarian, and now the Armenian, enter into places of profit, of industry, of advantage, and his race hatred has been intensified by his trade jealousy. This massacre of the Armenians is not a new thing in Turkish history. "In 1822 not less than 50,000 Greeks were massacred in the Islands of the Ægean Sea; in 1850, 10,000 Nestorians were butchered around the head-waters of the Tigris; in 1860, 11,000 Maronites and Syrians perished in Mount Lebanon and Damascus; in 1876 upwards of 15,000 were slaughtered in Bulgaria." That is the Turk. That is what he has been doing all the time.

And this race prejudice, this trade jealousy, have been intensified and embittered by what we are pleased to call his religion. What is religion? If it is consecration, devotion, enthusiasm, regardless of the One to whom the consecration is made, regardless of the object of devotion, regardless of that which excites the enthusiasm, then the Turk is religious. Then the Phœnicians, who inspired themselves to lust by their religious rites and caused their own children to be sacrificed to their cruel gods, were as religious as the Israelites. Then Torquemada, in lighting the torch and presiding over the tortures of the Inquisition, was as religious as the men who burned beneath the flames or were tortured on the rack. Then the Duke of Alva, with his unsheathed sword putting thousands and tens of thousands to death on the plains of Holland, was as religious as William of Orange fighting for patriotism and his native land. Then Catherine de Medici summoning to *Te Deums* over the slain was as religious as the massacred martyrs whose bodies filled the streets of the European metropolis.

Religion is of two kinds—the aggressive and the non-aggressive. And of the aggressive religions there are two—the Mohammedan and the Christian. The Jewish religion did not seek to make converts; it simply built a wall around itself and protected itself from other religions. The

[1] Sermon preached at Plymouth Church, Brooklyn, N.Y., Sunday, November 15, 1896. Reported stenographically by Henry Winans, and revised by the author.

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Brahmanical religion does not seek to make converts; all the Brahmans desire is to be left alone. But the Christian and the Mohammedan religions do seek to make converts. The one does it by the cross, the other by the sword; the one by love, the other by hate; the one by assimilation, the other by subjugation; the one does it for the purposes of service, the other does it for the purposes of selfishness. Now, you may call them both religion if you like, but they are as far apart as heaven is from hell.

Says James Freeman Clarke in his account of Mohammedanism: "When God—so runs the tradition—I had better said the blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, and in which they after a manner pre-existed; and, having then divided the clod into two equal portions, he threw the one half into hell, saying, 'These to eternal fire, and I care not;' and projected the other half into heaven, adding, 'And these to paradise, and I care not.'" That is the theology of the Mohammedan. That is the God who is the center of their religion. Calvinism was serene and lovely and flowering spring as compared with the theology of Mohammedanism, which is based upon a faith in a remorseless God who cares not whether this half the human race lives in eternal torment and this half in everlasting paradise. The Mohammedan religion knows nothing of the fatherhood of God, and it knows as little of the other fundamental truths of Christianity. "Stress is laid on prayer, ablution, fasting, almsgiving, and the pilgrimage to Mecca. Wine and gaming are forbidden. There is no recognition, in the Koran, of human brotherhood. It is a prime duty to hate infidels and make war on them. Mohammed made it a duty for Moslems to betray and kill their own brothers when they were infidels; and he was obeyed in more cases than one."

Thus we have these three elements together in the Turkish heart: first, race prejudice; second, trade jealousy; and, third, religious rancor and hate. The Mohammedan knows only one way by which to extend his religion—this: kill the men, kill the women, kill the older children, and educate the babes into Mohammedans. Mohammedanism has never varied from its first starting-point in Asia. It has always run this one consistent course: a persecuting power because it is an aggressive power, believing in a God of indifference, making a worship of lust and cruelty.

Now, we ought to know these facts. We have no right to shut our eyes to them. We have no right to be ignorant of them. And, knowing them, we ought to be intolerant of all apologies, excuses, distinctions, or eulogies. I mean exactly what I say—*intolerant*. I hate the tolerance that is indifferent respecting moral character and moral distinctions. I hate the tolerance that knows no difference between virtue and vice, cruelty and humanity, honor and dishonor, courage and cowardice. Purity ought to be intolerant of impurity. Honesty ought to be intolerant of dishonesty. Heroism ought to be intolerant of cowardice. Love ought to be intolerant of hate. Consider for a moment the defenses offered for the murdering, massacring Turk. The Armenian has provoked it all: it is all his fault. Oh, Æsop, come to life again, and tell us the story of the Lamb and the Wolf! I have heard this charge before: negroes provoking the massacres of the Ku Klux Klan in the South, and always the negroes the victims, and always the white men safe. How many Turks have been killed by Armenians? Whose sword is red with blood? The lamb has devoured the wolf. The lamb has muddied the water the wolf was drinking. The Turk is a gentleman! Ah, this Turk is a gentleman! I have met that, too, before. This corrupt politician, it is true, bribes congresses, buys votes, manipulates primaries, miscounts votes—he does all that; but then he is a good father, and he is a good husband, he does not beat his wife, and he does not maltreat his children! This Turk has killed Christians—unoffending Christians—by the thousands and the tens of thousands, but he is a gentleman. Yes, so Mephistopheles is a gentleman. So the Duke of Queensberry was a gentleman; in his veins putridity instead of pure blood, but he was one of the finest gentlemen of England. Probably the Duke of Alva was a gentleman. Doubtless Torquemada was a gentleman. O Rachel, Rachel, mourning for thy children and will not be comforted, for they are not, weep not. Herod is a gentleman! O Armenian exile, with thy cottage in ashes, and thy wife violated before thine eyes, be not wrathful: if he that did it was not a gentleman, he that set him on was one! O childless widow, who cannot close thine eyes in sleep without seeing thine husband brained before thine eyes and his blood spattered on thy robes, weep not: he that did it was a gentleman! And we hear these things and our blood does not boil!

But the persecutor is religious. And he has as much enthusiasm for his religion as the Christian has for his religion. The Christian missionary believes in his religion of the Cross, and this Turk believes in his religion of the Crescent. Why sit in judgment between them? Fanaticism harnesses its two steeds of lust and cruelty, flings the reins of self-restraint upon their backs, lashes them with the devil's own conscience, and as the wheels go over the crunching bodies of its victims, tolerance stands by the side of the course, takes off its hat, and honors—religion! We ought to know the facts, and in the knowledge of those facts we ought to be intolerant of every excuse and apology that is made for them.

We, as an American nation, can do something more than know the facts, and something more than feel rightly about them. We either ought with the whole power of our Government to protect American citizens on Turkish soil, or we ought frankly, publicly, openly, to declare that we have not the strength to do it, and call our Ambassador home.

Nations, like individuals, are sometimes too weak to do what they ought to do if they were strong enough. Poland could not resist Russia. But we ought to look the question fairly in the face. We have in Turkey over two hundred Americans, engaged in what is ordinarily regarded as lawful business. I know they are missionaries; I know they are teachers; I know they have not gone there to make money. They are not consecrated to the work of getting on in the world. That much may be said against them. But still Americans generally will recognize the fact that a man who has gone to another country, inspired by a desire to aid the men, women, and children there, is entitled to as much protection as the man who goes there to sell them scimitars or rum. I am not going to enter into the question to-day whether the missionary service is right and wise, or wrong and unwise. It is an honest and an honorable vocation, and Americans have gone into it. We have 621 schools, including five colleges. We have 27,400 pupils in those schools. We are spending half a million dollars a year in the work of civilization. Those are American interests. I will not say Christian interests; I will not say missionary interests. They are American interests. And the men engaged in this work are entitled to have this country say one of two things—either, We cannot protect you, you are at your own risk, or else, God helping us, we will spend our last dollar and our last man, but we will protect you. And that is what I would like to have the United States say. We are strong enough to think of putting back on her throne in Hawaii a recreant Queen who had undertaken to tear in tatters the constitution. We are strong enough to say to Great Britain, The interests of Venezuela are our own; you must not encroach on them. We are strong enough to threaten war when there is a possible danger to a few American interests in a South American Republic. But we let our property be burned, our schools and colleges be closed, our men and women live in terror of their lives, and have as yet done nothing more than present a gentle protest.

In 1815 the Algerian pirates had for twenty years been preying on the commerce of Christendom in the Mediterranean Sea, and the Christian Powers did not dare to do anything to prevent them, because England had made a treaty by which practically she pledged herself not to inter-

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fere, that France might be injured. Each government was afraid to interfere with the *status quo*, and the commercial interests were helpless. In 1815 this then little United States said, We will stand this no longer. We had stood it; we had paid thousands of dollars in ransoms for the American. We had submitted because we could not help ourselves. But when the war of 1812 closed, we sent out one of our Commodores; we engaged the fleet of Algiers, we defeated it; we took the chief robber, the Sultan of Algiers; we made him there give his submission; we made him there pay back damages; and the robbers were swept from the Mediterranean Sea. O for an America like the America of 1815! I believe myself that if this American Government were to say to Turkey, You shall not threaten the peace, the prosperity, the lives, the well-being of American citizens on your soil—you shall not—I believe if America were to say that to the murdering, massacring Turk, America could do to-day what America did in the same section of the globe in 1815. And if a gun was fired at our flag, or a drop of American blood was shed, that gun would unite all America, as the guns on Sumter united the North, and that blood would cement in one great National party all Americans, as the blood that reddened the streets of Baltimore united all the North, and this Nation would move to the consummation of its purpose, unbroken, a united people; and the conscience of Europe would respond. It is not true that Germany or France or England or Austria would set itself up in armed defense of murder, when the United States Government, having no territory to acquire, no prestige to win, no advantage to gain, no balance of power in Europe to break, had interposed and said, "This crime shall go on no more."

There is another thing we can do. We can follow the precedent of 1824. In 1822 the Turks were massacring the Greeks. The Greeks were not like lambs led to the slaughter. They unsheathed their swords and rose in rebellion. There was a revolution against Turkish authority in Greece; and then, as now, all the Christian Powers kept off. Every Power was jealous of every other Power. Christian Powers, we call them! What is a Christian Power? You remember in "Faust" how men with raised swords in the form of a cross advance upon Mephistopheles, and before the raised cross he retreats and falls upon the ground, apparently vanquished by the mere symbol. Ah! it is a pretty picture, but it is not a true one. The devil does not retreat before the mere raised cross. A Power is not made a Christian Power because it has cathedrals with crosses on them, or crosses on the priests' robes, or crosses on the breasts of the women, or crosses on the covers of prayer-books. The cross in the heart and in the life makes a man a Christian; the cross in the heart makes a nation Christian. Only those Powers are Christian that dare risk something, that dare endure something, for Christ's sake and for humanity's sake. These Christian Powers did not dare in 1824; they do not dare now. Then it was that one of America's greatest statesmen pronounced one of his most statesmanlike utterances. He called on America to issue its protest against the wickedness that was oppressing Greece. I read from Daniel Webster:

> The time has been, indeed, when fleets and armies and subsidies were the principal reliances even in the best cause. But, happily for mankind, a great change has taken place in this respect. Moral causes come into consideration in proportion as the progress of knowledge is advanced; and the public opinion of the civilized world is rapidly gaining an ascendency over mere brutal force. It is already able to oppose the most formidable obstruction to the progress of injustice and oppression; and as it grows more intelligent and more intense, it will be more and more formidable. It may be silenced by military power, but it cannot be conquered. It is elastic, irrepressible, and invulnerable to the weapons of ordinary warfare. It is that impassable, inextinguishable enemy of mere violence and arbitrary rule, which, like Milton's angels,
>
> Vital in every part,
> Cannot, but by annihilating, die.

Last spring our Congress passed resolutions of protest against the Turkish atrocities in Armenia. They were sent to the President of the United States. He was to communicate them to the Powers—the Christian Powers—of Europe. Is there any man in this audience who knows whether he has done it or not? If he has, he has not let his right hand know what his left hand has done. Those resolutions should have been so uttered to the Christian Powers of Europe that the sound of our voice would have gone round the world. We ought not to have spoken our condemnation of wholesale massacre in a whisper—we should have spoken it with thunder tones. At least we may speak to the consciences of mankind. It is time we did.

Finally, we can afford relief and succor to those who have suffered from this wholesale persecution. We can open our gates to all fugitive Armenians. I do not find fault with our Administration that it closed them the other day and left the fugitives waiting on Ellis Island until bonds should be given. It is not the business of the Administration to make laws or set them aside. But we should so alter our immigration laws as to provide clearly, definitely, and positively that this land is the harbor for the politically oppressed of all countries, however empty their purses, and we ought to reach out a helping hand to the widows and the orphans on Turkish soil.

The American Board has indicated the presence of a statesman as its practical administrative head in its ready adaptation of its methods to the changed conditions. I received last week a letter from its Foreign Secretary, Dr. James L. Barton,[1] saying that it is proposed to take the dismantled and unoccupied houses of the Armenians and gather in them, so far as it can be done, the orphans whom the Turkish scimitar has spared, under the care of Armenian widows, and thus save the girls from the harem and the boys from beggary, and both, by Christian education, to the faith of their fathers.

I am proud of the Christian ministry. I thank God to-day that in all this time of terrible torture and horrible experience not one single man or woman in the missionary service in Turkey has fled. Our own American Minister there has advised them to leave their posts; such counsels have gone to them from America; but one and all they have said, We will stay with those who are themselves martyrs for our faith; we will live with them; if need be, we will die with them. The Christian Church can at least do this: It can say to every brave Christian minister and every brave Christian woman in Turkey, You are right; stay where you are; our prayers shall go with you; our contributions shall go with you; our help to the enlargement of your work shall go with you. If I were both Government and Church, I would buy every house in Armenian Turkey that could be bought; I would wrap the American flag around it, or hoist the American flag above it; I would gather as many orphan children and as many widows into those homes as I could; and I would say to the massacring Turk, You lay your finger on one of them at your peril.

What will Plymouth Church do? How many such homes will it take? For how many orphans will it provide? What word of greeting will it send across the sea to its martyred kinsmen in Christ?

Bits of Wisdom

The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be depended upon by as many inferior as it can reach.—*John Ruskin.*

The right human bond is that which unites soul with soul; and only they are truly akin who consciously live in the same world, who think, believe, and love alike, who hope for the same things, aspire to the same ends.—*Bishop Spalding.*

It could only be in a world like Alice's Wonderland that one could expect to reap anything except that which he had sown. We depend upon this principle of uniformity in nature. We build all our plans upon it. If caprice were allowed to enter at any point, so far as we can see, physical and mental life would be impossible. St. Paul says that the same thing is true in the spiritual area. In the human soul a seed of evil suggestion or of good is seized upon by the forces of the soil itself, is compelled to unfold until it produces fruit after its kind.—*Rev. S. D. McConnell, D.D.*

[1] See this letter, published in full in The Outlook for November 21, page 924.

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Clark University

By George Willis Cooke

Though we may have many universities in this country, we have as yet but one on the German and French model, with only post-graduate students, and making original research the most important requisite for a degree. The French are putting forth strenuous efforts at the present time to attract American students to their universities; but why should it be necessary for one to go abroad in order to complete his education? This was the query which was in the mind of Mr. Jonas G. Clark, of Worcester, twenty-five years ago, which led him to study the European universities for a number of years, and then to found the institution which bears his name.

In January, 1887, a charter was secured for Clark University, and it was opened with formal exercises October 2, 1889. In the spring of 1888 Professor Granville Stanley Hall, then at the head of the department of psychology in Johns Hopkins University, was called to the presidency. He spent the following year in a thorough study of the universities of Europe, visiting those of every country except Portugal. The objects had in view in Clark University, as set forth by the President in his first report to the Trustees, were to do educational work of the highest and most advanced grade, to select a related group of sciences for careful organization at first, and to draw together the most talented and best-trained young men to whom to impart its instruction. The University at once put itself in line with modern ideas and methods, and gave its attention wholly to the most important of the sciences. Those selected were mathematics, physics, chemistry, biology, and psychology, and each of these was made a department by itself, with its own equipment of professors, library, and apparatus. More recently a sub-department of pedagogy has been created as subsidiary to psychology. These five sciences were selected because, as Dr. Hall said, "nowhere else is man brought so close to the primitive revelation of God in his works."

When Clark University opened, it had nine hundred applicants, including graduates from forty-eight colleges and universities. Out of this large number it selected only sixty for admission, so high was the standard it proposed to maintain. First of all it was required that a candidate for admission should be a graduate of some college or university, that he should be able to read French and German with ease, that he should show some genuine talent for advanced work, and that he should be able to carry on original research with promise of success. Here was a standard higher than any which had been before insisted upon in this country, but it was necessary to maintain it if work was to be undertaken equal to that of the European universities.

One of the requisites of the work undertaken by Clark University was that every student should come directly into contact with his instructors and work under their personal direction. For the kind of teaching proposed it was necessary that the students should be personally aided, "guided," as Dr. Hall said, "to the best literature, and advanced by every method that pedagogic skill and sympathy can devise. They should feel all the enthusiasm, understand all the interests and all the methods, of the instructor. He should confidently share with them all his hopes and plans for research."

In accordance with this theory of the most advanced instruction, no clearly marked line exists between students and instructors at Clark University. Those students who in some degree attain mastery of a special line of work are at once added to the teaching force, and give brief special courses of lectures. Those men whose work has marked a distinct advance beyond what is requisite for the degree of doctor of philosophy, and who wish to engage in research, are given the annual appointment of Docent. They are not assistants, but they are provided with individual rooms and the special apparatus which is required by their work. While they are expected to deliver a limited number of lectures on some special subject connected with their department, their time is mainly reserved for study and research in a way best adapted to qualify them for scientific instruction or investigation.

The emphasis which Clark University lays on original research separates it more distinctly than anything else from the other universities of this country. While all the universities which have post-graduate courses insist upon investigation as an important feature of advanced instruction, no one of them makes this so essential as it is made at Clark University, where it is the chief aim of all the work from beginning to end. The student is shown how to become an investigator for himself, how to enlarge the realm of knowledge by his own personal effort. In order to accomplish this result it is requisite that only those men who are capable of independent thinking should be retained as students, and that every student admitted should have the closest personal contact with his instructors. Class lecturing will not answer the purpose, but the professor must admit the student to intimate association with him in his own work until he catches the spirit and the method of free inquiry on his own account. This makes it requisite that the number of students should never be greatly in excess of the number of professors and instructors.

With the methods followed at Clark University, stated lectures become the smallest part of the work of instruction. Elbow-teaching in the laboratory is constantly followed, direct experimentation is carried on under the guidance of the professor, and the student is brought into first-hand contact with his subject. He follows step by step the processes of a man who is not only an expert, but one who is striving to settle problems of importance by means of the experiments he is always carrying forward, and in this work the student becomes his intimate assistant, with whom every step of it is discussed and explained. The student is directed to the best works on the subject he is investigating; he meets regularly with his fellows to discuss his reading, to hear what others have found out in other branches of the same subject. In club and conference meetings the information, criticism, insight, and point of view of every student are contributed freely for the benefit of the others.

According to the official announcement of the University, "no entrance examination is required, but, by testimonials, diplomas, personal interviews, or written specimens of work, the authorities must be satisfied that the applicant has scholarship enough to work to advantage, and zeal and ability enough to devote himself to his chosen field." The one degree conferred is that of doctor of philosophy, and this is given for work in each of the departments and sub-departments, including anthropology. It usually requires two or three years to secure this degree. Examinations for it are held at any time when, in the judgment of the University authorities, the candidate is prepared. The first requisite for this degree is a thesis upon an approved subject, to which it must be an original contribution of value. This must be printed at the expense of the candidate, and one hundred copies presented to the University. An oral examination before the President of the University, the head of the department, and two other members of the board of instruction in some special topic is also required.

The tuition fee is two hundred dollars a year, and that for the doctor's degree twenty-five. Students who reach a certain grade are given a scholarship, and the tuition fee is remitted. Those reaching a less advanced rank secure a junior scholarship and have one-half the fee deducted. Work of a higher order brings a junior fellowship, with remission of tuition and a payment of two hundred dollars yearly to the candidate. A higher grade leads to a senior fellowship, remission of tuition, and a payment of four hundred dollars. The highest rank the student can reach is that of docent, which connects him with the teaching force of the University.

Such an institution as Clark University is not without practical results. One feature of its work is that of preparing young men for professorships in the colleges and universities of the country, and in this it has been eminently successful. A thorough course in advanced educational methods is not only given, but the work of first-hand

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inquiry in the sciences is that best calculated to fit men to take up those branches successfully as college professors. The number of men who have gone from Clark University to first-class places throughout the country and into the leading institutions amply testifies as to what is accomplished.

In January, 1891, the educational department of the University began the publication of the "Pedagogical Seminary," in which the results of its work in this direction are printed. It is by far the most important and original journal published in this country in the interests of education. In more than one direction it has created a radical change in educational ideas, and several of its leading articles are unsurpassed as original contributions to educational methods.

In July, 1892, a summer school of psychology and pedagogy, lasting for two weeks, was held at Clark University. It was attended by about sixty-five teachers from twenty different States. This school has continued every summer since, and at its session of this year had an attendance of about two hundred. Its membership contained many of the leading educators from all parts of the country, including college presidents and professors, principals of normal schools, academies, and high schools, and the most successful kindergartners. About seventy-five lectures were given on important topics in psychology, neurology, biology, anthropology, and pedagogy. The greatest enthusiasm prevailed among those in attendance, and it is safe to say that much was done to give the educational methods of the country a sound basis in science. Much attention was given to "child-study," a department of pedagogy which is almost the creation of Dr. Hall. In the psychological department of the University itself this subject has commanded great attention, and extended investigations have been carried on in order to discover the real nature of the child's mind as the basis for pedagogical work.

The work in mathematics, chemistry, and physics at Clark University does not differ widely from that at other universities, except in the degree of importance which is given to the experimental method and to that of original research. Professor William E. Story, the head of the mathematical department, has just begun the publication of the "Mathematical Review." In biology the investigations are pursued, not only for the results which especially belong to that science, but also for the help they afford to the department of psychology. Here is one marked feature of the work done, that it shows the inter-connections and inter-relations of the sciences. The methods pursued bring all the departments into such close relation that whatever one gains is open freely to the advantage of all.

Perhaps no problems now commanding the attention of educated men are of more importance than several connected with biology. What are the relations of body and mind? How are the brain and the nervous system connected with thought? Are nerve-action and thought only two phases of one and the same thing? Only less important is the problem as to the nature of heredity, and how variation is secured. These questions are now being asked in all biological laboratories with eager interest; and they are carefully considered at Clark University by experts, who are intently seeking for new light on these problems.

Another department of learning which is new to our century is that of anthropology; and while it has made great advances in recent years, it has still a large number of problems waiting solution. At Clark University, for the first time in this country, this branch of knowledge obtained a distinct recognition in the granting of a degree for work in it. In 1892 the degree of doctor of philosophy was granted for anthropological study, a lectureship in this subject having been previously established. Important contributions to anthropological knowledge have been made by the men connected with this department, and especially by Dr. Franz Boas, in his thorough studies of the Indians of Northwestern British America.

The department in which Clark University is doing its most important work is that of psychology, in which it is taking the lead of all other institutions of learning in this country. "Psychology, or the study of man's faculties and their education," says Dr. Hall, "is a new field into which all the sciences are now bearing many of their richest and best ideas, and is full of promise of the best things for the life of man." It is in this department that the great scientific battles of our time are being fought, and the conclusions reached are of the utmost importance for education and religion.

In the opinion of Dr. Hall, psychology, the science which explains the origin, nature, and laws of the mind, its relations to the body, nerves, brain, and the outside world, is yet in its infancy, and scarcely worthy of the name of science. He says it is now in the same position that astronomy was before the days of Galileo, and is still hampered by archaic theories. That is, its primary laws are yet to be discovered; its alphabet has yet to be invented. No one who knows Dr. Hall can doubt his ability to act as a leader in the pioneer work which is now being done in this science. Such is his own enthusiasm, such his capacity for arousing enthusiasm in others, and such his gifts as a master of those who know, that there can be no doubt that he is the true leader of the remarkable work in this science which is now being carried forward in this country. Perhaps it would not be going too far to say that the most hopeful promises for the future of this science, and for the solution of the great problems which it has to determine, now center in Clark University.

The practical results of the influence of Clark University in psychology may be seen in the number of its students who are now teaching this science in the leading universities of the country. To enumerate a few only, there may be mentioned Professor E. W. Scripture, of Yale; Dr. Frederick Tracy, of the University of Toronto; Professor William L. Bryan, of the University of Indiana; Dr. William O. Krohn, of the University of Illinois and editor of the "Child-Study Monthly," of Chicago. There are in this country a larger number of psychological laboratories, for the experimental investigation of the problems of this science, than in all other countries together; and a very large number of them now have Clark University men at their head, or actively connected with them. Connected with this department of the University are the subsidiary studies of anthropology, pedagogy, and child-study, so that its ideas and methods reach a large number of the leading educators of the country. This is a fact of great importance when we remember that all genuine education in the future must rest upon a sound basis of psychology.

The organ of this department of the University is the "American Journal of Psychology," which is edited by Dr. Hall. It was begun by him in 1887, when he was a professor in Johns Hopkins University. When he went to Clark University, its publication was transferred to Worcester. It is published quarterly, each number containing about one hundred and fifty pages. It is devoted to reporting the results of experimental investigations in the laboratory on normal human subjects; studies of abnormal psychology, clinical, experimental, or anthropological, on the insane, criminals, idiotic, blind, deaf, or other defective classes; neurological researches; the anthropology of myth, custom, belief, and language among savages, degenerate or cultivated classes, and anthropometry; studies of animal psychology; genetic psychology, and exact and careful child study by scientific observers; and the psychology of philosophy, ethics, æsthetics, and religion. In the eight or nine volumes of this journal will be found some of the most valuable results of the new methods of psychological investigation. At the time when it was begun it was a pioneer in the field, but several journals of the same kind have sprung up since, especially in France and Germany. The American Psychological Association was organized at Clark University in 1892, under the inspiring guidance of Dr. Hall.

It is not claimed that Clark University ranks higher in its post-graduate work than other universities of this country. It has not had sufficient financial resources to enable it to work out such a result. In some respects it has been seriously crippled because of the inability of its President and professors to develop their ideas to a thoroughly successful issue. Yet it has made a brave and successful

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attempt to establish an institution in this country which shall give to graduate students all the results which they desire to obtain by going to the French and German universities. Probably nowhere in Europe can there be found to-day a man better equipped to teach psychology in a positive and inspiring manner than the present President of Clark University. All the men who are working with him are specialists, who have already gained reputations in their several departments. If Clark University had done nothing else, its reinvigoration of the kindergarten, by means of its child-study investigations, would have amply justified its establishment. Dr. Hall has applied the methods and ideas of Darwin to the determination of the nature and needs of the child. Not only this, but he has laid the beginnings of a scientific study of the mind, which will revolutionize psychology as Darwin has revolutionized biology.

It remains to be said that Clark University has realized the true idea of a university, in its ability to contribute to human knowledge, as no other institution of the higher education in this country has yet done. This is a method of testing university work to which we have not yet become fully accustomed; but it is one which we must accept before it will take the place in our intellectual life which it ought to occupy. Properly speaking, a university is not so much an institution for training men in advanced studies as it is one which affords to the most capable men every facility for adding to the sum of human knowledge. The university idea of Harvard, Yale, Michigan, and Johns Hopkins is that of post-graduate study; but this is largely an American idea, and is not wholly in harmony with the traditions of the great European universities. Those traditions make the university the depository of human knowledge, a storehouse where it may be drawn upon at any time, and a laboratory for its constant replenishing and increase. It is in harmony with these greater traditions that Clark University has been working; but with an American faith in the present and the future, that seeks to increase, and not merely to preserve and pass on, what has already been gained.

If a full statement could be given of the contributions which Clark University has made to the sciences with which it deals, it would be a most complete justification of its right to exist. It would then be realized how important such an institution may become to the whole intellectual life of our country. Though it has but a small endowment, though its faculty is not large, and though its number of students is quite limited, yet it has made an impression on thought and life, in the few years of its existence, which places it alongside any institution of learning in the country. It has created the science of Paidology, or child-study; it has done more than any other university or body of men to make psychology a genuine science; and it has made important contributions to physics, chemistry, and biology. Such a history ought to secure for it the support which is necessary to make it the center of post-graduate training in this country.

Art in Delgany Street

By M. Eugenia Smith

There are twenty kindergartens in one of the public-school districts of Denver, Colo. One of them, on Delgany Street, is in a part of the city where the children have little opportunity of seeing beautiful things, either in their outside surroundings or in their homes.

Feeling that the kindergarten should not confine itself to bringing cheer to the hearts of the little ones of kindergarten age, it seemed to us that it ought to open its doors to the children of more advanced years as well.

Pictures were especially attractive to them, as to all children, and the idea of having an art exhibition for their benefit presented itself to us. Conferring with the Librarian of the Public Library, we found him in sympathy with such a project, and with his assistance were able to accomplish it.

The Public Library has many beautiful pictures, cut from magazines and illustrated papers, as well as studies from the art magazines, which are mounted on cardboard. Selecting about a hundred of these, we hung them on fine wire stretched around the large kindergarten room, and invited the two hundred children from the public school next door to come in for half an hour at noon to see them. They came in crowds. The first time they rushed around the room and looked at some of the pictures and then sat down in the little red chairs at the tables in a very uproarious fashion. Crowds gathered around the piano also, and suddenly a boy darted across the room to me shouting the information that "That there kid was monkeying with that there piano!" We found that twenty minutes was all that it was wise to have them remain, and as the piano was too great a counter attraction to the pictures and a source of much noise, we finally thought it best to have it closed. From the first we tried to have the children tell us their favorite pictures, but with no marked success, until we began to vote by ballot. This gave them a definite purpose, and was followed by much more orderly meetings. One boy told me that the picture of George Washington was his favorite. Another liked best the colored picture of Froebel's birthplace on the blackboard. An uncolored picture from "Harper's Bazar" of a group of firemen at work on a burning building aroused much enthusiasm the first time it appeared, but at the next meeting received little attention owing to the superior attractions of a cartoon representing an immense balloon, over which were climbing a lot of "fresh-air children."

We began in the spring of last year, and had several exhibitions before the close of school. This year we resumed them after New Year's, and have continued them through the year. We have had about one hundred pictures at each exhibit. At first we changed the majority of the pictures each time, but kept the favorite pictures as long as they received votes. We found, however, that the children came in and sought for the picture for which they had voted before, with no idea of comparing it with the new ones present, so we decided to return them all and make an entirely new selection. The pictures are all numbered, and each child is given a slip of paper on which he is requested to write his name and the number of the picture that he likes the best. We have the votes of the boys and girls in separate boxes, and it is rather puzzling, in looking them over, to know whether or not there are any mistakes, as "Jerry" or "Jimmy" is as apt to be a girl as a boy.

We had a few duplicate votes at first, but, by speaking quietly to the child who had voted twice, we were able to prevent this occurring frequently. One day a boy asked whether he might vote twice, and another said that a friend of his was sick and couldn't come, and he had told him that he might vote for him for any picture he chose. The way the children proceed in the matter of voting is varied. One little bit of a girl comes in with such a businesslike air, goes straight to the table and gets a paper and pencil, and, with one end of the pencil resting on her lips, as if she were thinking deeply, she makes a tour of the room, votes, and rushes off, as if she thought she would be late at school.

Some vote when they come in, while others look at all the pictures before deciding. It has been rather difficult to induce them to suspend judgment until they have seen all the pictures. The tendency is to vote for the first one that strikes their fancy.

The taste displayed in the choice of the pictures has been interesting to notice. They are very fond of delicate tones. I asked a rather uncouth colored boy to tell me which picture he liked best, and he showed me a small picture of some cherubs in delicate colors—a design for china-painting. In fact, the designs for china-painting are very popular. Designs for plate, cup, and saucer, sometimes only a section of each, have received many votes. One delicate spray of fine flowers was chosen by a boy. The design for a fan in tints of red and blue received a good many votes. Flower pictures are all very popular, but it is surprising to see some children pass by a large, richly colored picture and vote for a small, uncolored picture.

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One little boy was greatly attracted by an uncolored picture of a chariot race in Madison Square Garden, and at the next exhibit, when he found the same picture, he brought up boy after boy to see it. One hand resting on the boy's shoulder, with the other he pointed out all the things that interested him in the picture in a very animated fashion. He gave his entire attention to that one picture. A drawing of a section of a house, showing a style of architecture in Paris, received a vote from a boy. The fountain in the "Court of Honor" at the World's Fair received twelve votes. A brilliantly colored picture of a sunset, with flowers in the foreground, around which were hovering cherubs with gorgeous butterflies' wings, was very popular. It received forty votes out of one hundred and sixteen, and we discovered afterwards that the girls electioneered for it. The boys voted for it to please them.

At one exhibition there was an uncolored picture of President Harrison raising the American flag on the steamer New York. In the distance the other boats are firing salutes. As it received twenty-five votes, I asked some of the children why they voted for it. One said, "Because it's *our* flag." Another replied, "There's going to be a fight!" Although the brightly colored pictures were attractive to the children, it seemed rather remarkable to me that the posters, which we thought would receive many votes, hardly had one. In almost every case they were passed by, and an uncolored picture chosen instead; showing that color was not the chief attraction. Ocean scenes were especial favorites, particularly if a ship was tossing on the waves.

We opened the first day with twenty-five pencils. We closed with six! But, knowing the tendency of even grown people to put pencils in their pockets, I think that we should not be surprised that some forgot to return them. Since then most of the pencils have been returned. My aim was to have the children come in to see the pictures every fortnight, but some extra work occasionally prevented it, and then, as well as in the alternate weeks, I would be stopped on my way to the kindergarten in the morning and asked whether they were going to see the pictures that day; or a dozen or more heads would be thrust into the door of the kindergarten at noon to see whether the pictures were hung, and various questions about when they were going to see the pictures would be asked.

About once a month we have a "Mothers' Meeting." Thinking that they would enjoy the pictures as well as the children, we have invited them on the days the pictures were there, and have asked them also to vote. At the first one, seven of the mothers voted for the Christ-child in the manger, surrounded by the wise men. One woman said she preferred the picture of an engine coming through a cut in the darkness (I have since discovered that her husband, an engineer, was killed on his engine), but as she thought her little girl would prefer the picture of a ball given in honor of an ambassador, she would vote for that. I explained that they were not to have the pictures, but were simply to tell which one they liked the best. She said she understood, but as she thought May would like the picture of the ball the best, she would vote for it. One day one of the mothers asked, in broken English, whether she might, some day, have a picture to take home. I asked whether she would like to take one home for a couple of weeks and then bring it back. She said she would, and her face positively shone as she carried off a picture of a vase of rich, dark coloring. She brought it back, and took the next time a picture of some scarlet flowers, cut from a seed catalogue. I lent a few in that way to the mothers, but some were afraid to take them, for fear they would get torn by the babies. One woman said she would like one, but her stove smoked badly, and she was afraid it would be blackened. At the last exhibition of the season we had the finest pictures in the Library—all mounted on white cardboard. They were beautiful, and the large room, with two lines of pictures all around it, looked very bright and attractive. Unfortunately, it was a stormy day, and the "Afternoon Tea" for the mothers was not as largely attended as it would otherwise have been. The Librarian had told me that he was willing to lend forty or more pictures for the summer if they would like to have them, so I wrote on the invitations that those who wished might take home a picture for the summer. One woman was unable to come, and her boy cried, because he thought they would not have a picture. I had a note from one of the mothers, saying she was working out and would be unable to come, but she would like a picture, and would I please send it by her little boy? A good many of the older boys and girls asked to be allowed to take pictures home, and I thought it best to allow them to do so, as they said they would take good care of them, and bring them back in the fall. The pictures of flowers—and they certainly were exquisite—all went first. One woman was late, and after looking around she decided that all the best ones had been taken, so she would not take any. We lent forty-four pictures for the summer, and they all promised to take good care of them, and bring them back in the time allowed. I heard the next day that one woman hung hers up that night, and the next day carefully wrapped it again in paper so that it would not get soiled. A small boy asked whether he might take a picture home, and I said if he wanted one to ask his mother to come for it (they lived quite near), and in a few moments she appeared with her three children, and they carried off a picture in triumph. This woman, like many of the mothers, could not speak English, and I had to talk with her with one of the children as an interpreter. One little kindergarten child, whose mother has been ill all winter, told me that she tried to come but couldn't, and that his father wanted a picture. It is needless to say that he took one home.

Each one of these exhibitions has required much work, but they have repaid us for our trouble, and have been so exceedingly interesting that we hope to continue them another year.

An Idle Retribution

By "Mara"

"There is nothing more beautiful than what we see no more."

It lacked five minutes of twelve, and the organist had already played the opening notes of "Lohengrin" twice; giving a false alarm to the people who filled the church from doors to chancel. Few, if any, of the invited guests saw the consternation among the ushers at the entrance of a man of some forty-five years, who looked about him intently. His face, which was one to be noticed in a crowd, showed traces of a life of dissipation; and there was a willful, decided expression around the mouth and eyes, denoting obstinacy of character. The perturbation of the ushers, however, had not subsided when he walked quietly down the middle aisle and took a seat some seven pews from the rear. The young men, as a body, gave a sigh of relief. It would have been difficult to know what to do with Katherine Crowley's father—especially if he had wanted to make a scene; and he had settled the troublesome question in a satisfactory manner for them.

"I hope to heaven she won't happen to see him," said one to another, as they fell into place. "She might faint, or something; anyhow, it would be deuced unpleasant."

"Oh, she won't see him; she'll be thinking of her folde-rols—they all do," answered the *blasé* youth at his side, giving the flower in his buttonhole an impatient twitch.

"Don't see why in the dickens he should want to come, though. Here we go." And they began to move slowly forward.

The man who was the subject of their conversation, after seating himself, had glanced eagerly about the church, his hungry and bloodshot eyes taking in every detail of the scene before him. He saw the masses of decoration in green and white, and the gayly dressed women who filled the pews, whispering, and rustling their gowns as birds settle their plumage. His eyes rested on the bride's mother, a sad and distinguished-looking woman, and he leaned a little to one side to get a better view of her profile, between the people intervening. When the bridal

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procession passed him on its way to the altar, he gave one quick look at the bride, who advanced alone; and then his glance again stole back to the solitary figure in the first pew on the right. It had not been so many years since he and the girl's mother had stood where the young couple now were, exchanging vows and plighting troth.

Not so many? It was twenty—no, twenty-one; yet it seemed for the moment but as yesterday. He heard the resonant voice of the rector, as he put the solemn question, "Katherine, wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor, and keep him in sickness and health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?"

But he did not hear the bride's answer. His thoughts had gone back to the time when the other Katherine had promised that, and he had taken her "for better for worse, for richer for poorer, in sickness and health, to love and to cherish, till death us do part."

How imposing and how fraught with meaning the words had sounded to him! How gladly they had exchanged vows! And now, there was his daughter before the altar making similar promises; there sat the wife of his youth alone in her pew; and here was he, among the motley number who had come out of curiosity, an uninvited spectator at his daughter's wedding.

He wondered why he was there; what impulse had made him wish to be present. He had not seen "little" Katherine since she was five years old, except now and then on the street; and he had not spoken to her since the morning he had returned to the breakfast-room and kissed her again before quitting wife and child forever. But it was not of the bride he was thinking most, as he sat there, the lines in his face deepening, and an ugly scowl beginning to show itself on his forehead. It was his wife.

How fond he had once been of her, and how fond she had been of him! What an exceptional pair they had thought themselves! How much happier they were to be than other people! He smiled bitterly, and then bit his lip at the thought.

Well, he had grown tired of her—so tired; so weary of seeing her about, and feeling that as long as he lived he was tied to her, and her only. Married life was a bore, was unbearable, he had told himself; and he had already taken the first steps in a life of distraction and dissipation when he had met the other. She had been older than he; wily, scheming, and had led him on and fanned his passion until he was ready to sacrifice everything for her, before the world. And he had made the sacrifice.

What had he gained by it?

He glanced about the church and saw the many good women with whom he used to associate, but whom he had forfeited the right to know. He saw their husbands, fathers, and brothers, who either avoided seeing him or had only a speaking acquaintance with one whose name was synonymous with fast and riotous living. He saw his daughter, young, fair, and lovable, who had never known a father's affection or protecting care, and to whom he was an unknown yet living shame. He saw his wife, the woman who had given herself to him; whose life he had wrecked, or at least shadowed with an overpowering grief. He saw her as a girl again, with all her pure love and trust in her sweetheart; as a young wife, with all her ambitions and hopes for her husband; as a sorrowing woman, bowed down with disgrace and humiliation; and he saw her now, as one whose life, whose real existence, was over, filling her mind and time with the plans and aspirations of others, and working for their happiness. He saw himself again on the world's threshold, looking out upon life's two paths. He saw the one he had not chosen, so quiet and uneventful, so peaceful and honorable; and he imagined himself winning the respect and admiration of all; beloved, sought after, and a credit to himself and mankind.

He went over again, rapidly, the way in which he had walked; the wild, reckless existence, where his every desire had been equivalent to action and attainment. He thought of the many women he had helped downward on the path of shame, the wasted hours of drunkenness and revelry, the powers and talents given him by God poured out and lost forever.

Then his eye again wandered about the church, and fell on a woman seated not far from him; and, like himself, there unbidden. He gave a start of surprise, and looked at her more closely.

She was very poorly clad, and her face, which had once doubtless been pretty, told too plainly of an evil life. He had not seen her since he had deserted her at about the time his wife obtained her divorce, and here she was at his daughter's wedding. The irony of the situation made him smile in spite of himself; then his face grew dark. Had the game been worth the candle?

Just then there was a movement among the people about him, and he awoke to the fact that the ceremony was at an end, and the bridal party were leaving the church. He took one long look at the departing guests, those to whose world he had once belonged, and then hastened out, turning at the corner into a broader street lined with shops and cafés. The sun, which had been shining before the ceremony, was now hidden by a dark cloud, and there was a suggestion of winter in the cool, bracing air. Men, women, and children were hurrying to and fro, and the usual noise and roar of the city rose from every direction.

But to the man walking hurriedly down the avenue, as if to escape from his thoughts, from his former self, none of the environment seemed real or alive. Now and then a passer-by, recognizing him, nodded, or said, "Hello, Crowley," and then looked at him curiously when he failed to respond. On, on he walked, moving rapidly, with his fingers nervously closing and unclosing, and his eyes having an absent expression, oddly suggestive of pain.

When he reached the crowded crossing where four great thoroughfares meet, and the blue-coated guardian of the law waves the throngs of people now forward, now back, from sunrise to sunset, he passed his hand across his forehead as if awakening, or brushing away a cobweb. On the corner was a large saloon, its many lights sending forth an alluring invitation to those without. For a second Crowley hesitated at the steps, looking back up the avenue whence he had come, and then in at the old, familiar sights, with their suggestions and associations. Then he disappeared behind the swinging doors.

A Tree with a History

By John Preston True

"I can remember since I was two years old."

It was a whisper rather than a voice that came to me as I lay flat on my back in the grass, contentedly looking up at the fleecy clouds drifting past. Close at hand a grasshopper was slowly climbing, hook over hook, up a tall stalk of timothy, and suddenly, without apparent reason, he went off with a tremendous jump, in the usual headlong, reckless fashion, secure in his armor. Meditating on his immunity, I had closed my eyes for a moment; then the voice came, breathed in a soft rustle from close overhead:

Yes; I was then a vigorous youngster with a wonderfully tousled head, and as proud of it as a living being possibly could be. Then came that great monster of a cow, and in half a dozen mouthfuls she ate it half up. My bark! How scared I was! I know now that I needed such a vigorous pruning to make me grow up into shapeliness; but then I thought I was surely killed, and I felt around blindly with what was left of my twigs to see if the other shrubs that hemmed me in had suffered in the same way. They had not, being scrubby spruces of the pasture, and I murmured through all the breezes at the injustice which had selected me out of them all, and in the heart of them all, for such maiming. Then I drew myself together, slowly, ever so slowly, trying with the limbs that were left to cover the great gap down in the center that let in the light so freely. After all, the sunlight was nice! The warmth made my buds sprout and the sap tingle and flow upward, and when fall came and my leaves began to go swirling downward,

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one by one, I began to be rather proud of myself again, and scattered yellow flakes here and there under the boughs of the spruces. But they were stiff-necked and haughty, and would not bend down so much as one finger-tip. Then came my second great fright in life. There were two of them—two beings, that is—and one cried to the other:

"Hi! Betty, see here! an apple-tree. Let's cut off the top and have the bark to eat."

What a shiver crept through me then! Eat my bark! my precious bark, without which I should cease to grow, and would become dry and dead and leafless, and good for nothing but to burn! I had some thorns then, and in my indignation I held them out as stiffly as I could, and felt a grim sort of satisfaction when one of them pricked through *his* bark as he roughly grasped my limbs, and made him let go suddenly, and say, "Oh!" with great vigor.

Then said Betty—what a dear little thing she was! always sunny and smiling in those days, with hair flying loose and worse tangled than my head ever was—

"No, no! don't do that. Let's dig it up and plant it down in our yard, and have it for our tree, Jack. Just yours and mine."

"Ho! dig up that scraggly little thing!" and he laughed mightily. But he went and got a hoe and some other things, nevertheless, and presently began to work away at the ground around my roots. There wasn't much soil there; what there was the spruces claimed, till only the crumbs were left for me; and I must confess I felt ashamed at the smallness of my rootlets, starved and dwarfed as they were. That made it all the easier uprooting, however. I had no taproot—a stone had been in the way; so when presently I was lifted from my place a whole ball of earth came up with me, and nearly every tendril was still left. So, when I was placed in my new position, and had more water poured around my roots than I had ever felt in all my life, I had not even begun to feel faint.

So there I began life again out in the open yard, where the winds whistled overhead and the sunlight streamed down on me in a great warm flood. The winter came and I was forgotten. That very next spring I began to feel such a vigorous, all-alive sensation, and all my buds began to sprout at once and send out green leaves more than ever before. I really shaded quite a bit of ground all by myself; and as the seasons came and went, and the years, that out-of-the-way corner of the yard became such a delightful playstead! Jack burrowed a hole into the hedge big enough to hide a box in, where he could keep books, and bits of string, and a boat that he was whittling at but that never seemed to get finished; and Betty had a little cave in the greenness all her own, floored with pretty white stones, where a doll sat in each corner and stared at one another all day long. When Betty was not playing with them she took care of me.

It is very disagreeable to have caterpillars nibbling at your leaves; and cankerworms, O dear! They stifle one so that one can hardly breathe, eating up all one's little lungs. I know, for one year I had them. Betty had measles just then and couldn't go out, and Jack had the mumps. They met under the tree and told each other all about it when it was all over. And I—had cankerworms, and it took them both a deal of trouble to get them off from me. I shall never forget that summer!

The years ran by, and I began to wonder if it was not almost fruit time. For some reason, perhaps because I was so slow in starting, I did not feel at all like bearing for years and years. Jack and Betty gave up playing with boats and dolls, and only now and then found daylight time to sit under my branches at all. Summer evenings, though, knew another story; and finally on one such evening Jack out with a sharp knife and carved the outline of a heart on my largest limb—not deep enough to hurt it much—and inside the heart their initials:

J. B.
B. W.

If you rub away the moss, you will find them there to this day.

Then came news. The air was full of "Washington," and "redcoats," and "British," and other words new to me. When Betty came now, her face was grave and sad. She brought out her spinning-wheel, and it hummed like a great bee under the leaves all the summer afternoons. Jack did not come at all. Letters did, sometimes, which Betty used to read to me in whispers, pretending I could hear, with one of her white arms twined around my slender trunk and her dear head leaning against my trunk, till sometimes a golden thread would stay clinging to it till some rude, indifferent wind whisked it roughly away as though it was of no more value than thistledown.

So I learned of what was coming, and that a wedding was to be in June, when Jack was to come back from his studies—he was to be a surgeon—and then was to join Washington's army. Betty came fluttering out to tell me all about it, and long through the sunny days of spring, with eyes alight, and a happy, contented look in her face that seemed to shine from far within, she spun lamb's wool into the snowiest of yarn, and from the house came the clank, clank of the loom and the hiss of the flying shuttle. I, too, that spring, felt the sap rushing through me as never before, and a still, happy blooming into life far out on every twiglet; and when I learned that three days hence there was to be a wedding right under my boughs, I quivered in the warm south wind and rustled every leaf; and when Betty looked at me that morning for the first time for days, she gave a little cry and stood transfixed, breathless, for just one second, then flew across the grass, and with her arms around me kissed my bark again and again, murmuring:

"My dear tree, you love me too, I know you do!"

For I was one mass of apple-blossoms, snowy white.

Then she herself dressed in snowy white and came back to me slowly and waited, looking down the road.

And waited.

Jack did not come. Sad news came instead. As a wedding dress the white raiment would not be needed—for his work in the world was done—but as a mourning robe.

She often came out to me after that in the intervals of daily toil, but always dressed in white—white always—just as she had attired herself to wait for him; and the rose had died out of her cheek until it matched the robe in whiteness; but if the happy look was gone, a calm, serene one took its place, as though all earthly troubles for her were over, too trivial to be thought troubles, seen as a foreground to the one great one.

Only once was that beautiful serenity ever disturbed. For weeks she had not glanced upward when she took her sewing out with her and sat in my shade. Meanwhile I had not ceased growing. Each blossom had borne fruit, and one day I softly dropped a choice, ripe apple into her lap. She started, looked at it, then burst into a swift passion of tears. The apple, too, was snowy white.

So, now, they call me, as they called me ever after, the "Betsy White" apple. And because I am now old and have seen much, and am full of dear memories to many, young and old, they carefully pick every blossom in the spring, and heap the snowy blossoms in their choicest urns, lest the burden of bearing fruit be too much for my worn strength. It is thoughtful of them, and no doubt has helped me to weather the winters of late years—they seem longer, colder, stormier than they were fifty years ago—yet I sometimes wish they would leave one blossom, or perhaps two, that I might show the children, too young to remember what I was, what lovely white fruit I gave to my friends in the long ago.

The rustle ceased, and I glanced skyward with wide eyes: only a gnarly old apple-tree. But old trees once were young ones.

Trust thou thy joys in keeping of the Power
Who holds these changing shadows in his hand:
Believe and live, and know that hour by hour
Will ripple newer beauty to thy strand.

—*T. W. Higginson.*

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The Religious World

The Bible in Brooklyn

During the past month Brooklyn pulpits have been giving special attention to modern questions concerning the Bible. The utterances of the pulpits have been extensively reported in the press, with comments which, while sometimes illustrating the popular confusion of thought upon the subject, have at least contributed to the popular interest in what the pulpits have to say. Plymouth Church has been crowded on successive Sunday evenings to hear Dr. Abbott on "The Bible as Literature." Dr. Charles Cuthbert Hall, at the First Presbyterian Church, is in a course of morning sermons on "The Spiritual Use of the Holy Scriptures." Dr. John Fox, of the Second Presbyterian Church, has been preaching on the general theme of the "Inerrancy of the Bible." Dr. S. D. McConnell, of Holy Trinity, in a course of afternoon discourses upon "Beliefs," has dealt more cursorily with the subject of Revelation. Others have preached upon the "Foundation of Belief;" "Who Wrote the Bible?" "Who Cuts the Bible?" etc. So wide a public interest has been evinced that the echoes come back from distant cities. The so-called Higher Criticism has, at least, performed this service: the labors of recluse scholars have helped the preachers to make the Bible the subject of attentive thought by popular audiences. The drawback is when the preacher mistakenly represents the Bible as contradicting the accepted results of science, as the evolution doctrine, and bids his hearers choose between them. One such preacher in Brooklyn speaks of "Professor Drummond, whose ridiculous book on 'The Ascent of Man' has brought him into well-merited contempt." In general, the phases of opinion recently manifested in Brooklyn reproduce those in Glasgow and Edinburgh some fifteen years ago, when Professor W. Robertson Smith's lectures on the Old Testament, with views like those of Dr. Abbott, raised a wave of excitement which now, having left Scotland in changed and tranquil mind, has at length arrived in the City of Churches.

What Pastors Say

Dr. Hall says: "I believe most deeply that the modern literary use and investigation of the Holy Scriptures has been a help to a greater number than the number of those who have found it a hindrance and a snare." At the same time, he does not subscribe without reservation to the rule of treating the Bible as any other literature, because, although a literature, it claims to be a revelation, and is entitled to be studied upon that presupposition. Dr. McConnell declares that "the whole tendency, not only of Christian scholarship but of popular Christian belief, is away from this mechanical literalism," which holds the Bible, as we have it, to be "in every respect the book which had been supernaturally revealed to inspired men, and that it was without mistake from beginning to end." Dr. Fox holds that the authority of Christ guarantees the traditional belief that Moses wrote Deuteronomy. He says: "We are facing an apostasy. The end of these theories, and indeed their beginning, is the denial of all real supernaturalism." Dr. Abbott's views are well enough known to our readers, to those especially who remember his paper on "The Bible and the Child" in our issue of July 18, 1896. The Rev. J. Douglas Adam, of the First Reformed Church, took the ground that one's spiritual experience is the real foundation of his faith. "The plain Christian's faith rests at first upon the Scripture reports concerning Christ, and human testimony from the first to the nineteenth century. But when Christ enters his life, the center of his faith shifts from what he has heard concerning Christ to his own experience of Christ." A man loses faith in the Bible, not because of its critics, but "because it has never entered into his life." He who "has made the literature life and woven it into his spiritual constitution" holds it unassailably. With hearty emphasis on this statement, we have merely to remark that the *crux* of the situation in the American churches generally, just as in Brooklyn, seems to be to make the same transition of opinion concerning Revelation that has been made in regard to Creation—a transition from a mechanical supernaturalism operating from without to a vital supernaturalism operating from within. Biology has replaced the "carpenter theory" of Creation by the idea of a progressively evolving life. The scribe-and-pen theory of Revelation from beyond the world has now likewise to yield to the idea of an ethico-religious evolution of "the law written on the heart."

An Organists' Guild

The American Guild of Organists held its first public meeting at St. Bartholomew's Church, New York, on the evening of November 24. The object of this Guild may be briefly described in a sentence: to secure the co-operation of clergy and choirmasters in promoting a higher artistic and spiritual standard in the musical service of our churches. The principles of the Guild are embodied in the following declaration, read at the service by the Chaplain and the members:

A DECLARATION OF THE RELIGIOUS PRINCIPLES OF THE AMERICAN GUILD OF ORGANISTS

For the greater glory of God, and for the good of his Holy Church in this land, we, being severally members of the American Guild of Organists, do declare our mind and intention in the things following:

We believe that the office of music in Christian worship is a sacred oblation before the Most High.

We believe that they who are set as choirmasters and as organists in the house of God ought themselves to be persons of devout conduct, teaching the ways of earnestness in the choirs committed to their charge.

We believe that unity of purpose and fellowship of life between ministers and choirs should be everywhere established and maintained.

We believe that at all times and in all places it is meet, right, and our bounden duty to work and to pray for the advancement of Christian worship in the holy gifts of strength and nobleness, to the end that the Church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's house may be guarded in our time and in the time to come.

A special service has been prepared by the Chaplain, the Rev. Dr. Charles Cuthbert Hall, who has selected for this purpose from various liturgies with characteristic taste and skill. The music of the service was rendered by the choirs of three churches in the city, and the organ, which is one of the finest in the world, was played by John Hyatt Brewer, Richard Henry Warren, Harry Rowe Shelley, Gerrit Smith, Will C. MacFarlane, and Raymond Huntington Woodman. A practical address on the religious function of the choirmaster was delivered by Bishop Potter. The service was conducted by Dr. Charles Cuthbert Hall. It was a pleasant symbol of Christian unity, this service in which Bishop Potter, Dr. Greer, and Dr. Charles Cuthbert Hall united. The service itself has been authorized by the Bishop for use in the diocese of New York.

Churches United in Jersey City

One of the most vigorous and aggressive preachers in the metropolitan district is the Rev. John L. Scudder, of Jersey City. But Mr. Scudder has been preaching in a part of the city where the population is unstable and of a floating character. By a happy arrangement, he is now assured of a position worthy of the work which he is so well fitted to do. The South Bergen Reformed Church was the possessor of one of the finest church buildings in that city, but was so burdened with debt as to be unable to do its work. The result has been that the two churches have combined, and Mr. Scudder is to be the pastor of the united church. The principal service "on the hill" is in the morning, and at the old Tabernacle in the evening, and Mr. Scudder will thus be able to take the two services. The Tabernacle will be continued as it has been for many years, and none of its services will be materially changed, except that Mr. Scudder will preach there but once a day instead of twice as heretofore. The financial difficulty has been satisfactorily arranged. The First Congregational Church of Jersey City will thus become one of the largest in the vicinity. The plan is every way admirable. There is no giving up of any field, no moving away from a down-town district, but simply a wise adjustment of forces to existing conditions.

The Rev. M. D'C. Crawford, D.D.

By the death of the Rev. Dr. Crawford the Methodist Episcopal Church loses one of its most prominent ministers. He has occupied many positions of usefulness and honor in the denomination of which he was a member. He was twice Presiding Elder of the New York district, and filled the same office in the district of Poughkeepsie, and again in the district of Newburg. At the time of his death he was President of the New York City Church Extension and Missionary Society. For many years he was a pastor in New York. He was a trustee of Wesleyan University and of Drew Theological Seminary. A strong and vigorous personality, an earnest and consecrated man, devoted to his Church, and yet more a Christian than a Methodist, he leaves behind him a bright record. He was faithful and able, wise and true, in all the positions which he was called to occupy.

New Y. M. C. A. Building

New and very beautiful Y. M. C. A. buildings which had been erected at a cost of about $550,000 were opened in New York on Tuesday evening, November 24. They are the home of the West Side Branch of the Y. M. C. A. of New York, and consist of two buildings connected by a hallway, and situated just west of Eighth Avenue, the one on Fifty-sixth Street and the other on Fifty-seventh Street. Toward this work $100,000 was left by the late William H. Vanderbilt, and $40,000 had been added to that by accumulations of interest. The late Samuel Insley made a gift of about $200,000 to the cause, and about $200,000 more was pledged, of which sum Cornelius Vanderbilt is said to have given about $50,000. At the opening services many prominent ministers and laymen took part. The buildings are admirably adapted to their purposes. They contain a fine gymnasium, swimming-tank, running-track, reception-room,

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class-rooms, restaurant, a large library, and various rooms which may be rented for residence or studios. These new buildings add greatly to the equipment of the Y. M. C. A. in New York. Few similar institutions are doing a better work or merit a more hearty support. Among the most generous givers to this cause and most constant workers in it is Mr. Cornelius Vanderbilt, who has not only erected, we believe at his own expense, the building of the Railroad Branch, but has always been an active laborer in the general work.

Theological Seminaries and Secular Courts

A telegraph from Pittsburg dated November 18 states that, at a meeting of the Board of Directors of the Western Theological Seminary held on the afternoon of the 17th, favorable action was taken on a recommendation to have introduced into the Legislature a bill to empower the courts of the State to pass judgment on all alleged misuses of trust funds held by theological and similar institutions. If this should be adopted, the courts would have to decide whether, in case charges of teaching heresy are made, such teachings constitute a misuse of funds. The action seems to have been championed by Dr. William H. Roberts, of Philadelphia, Clerk of the General Assembly. Dr. Roberts is reported to have said that it was the request of the Assembly that all boards of control take steps at once to devise some plan whereby it would be possible for the Assembly to proceed according to law against any person or persons who made any misuse whatsoever of funds with which any such institution had been endowed. Of course all can see that such funds ought to be protected, but we fear that our friends in Pennsylvania hardly weigh the gravity of the suggestions which they make. Who are to pass upon the charges of heresy? Suppose a judge should be an agnostic; suppose the influences of the court should be Unitarian, or even Arminian. Are such persons proper ones to decide concerning the orthodoxy of Presbyterian ministers? Perhaps it will be said that the courts of the Church will decide that question, and that this action is aimed only against those who have first been condemned. But, after all, condemned by whom? By the scholarship of the Church, or by its ignorance? Can heresy be determined by a show of hands? Doubtless the leaders in this movement are earnest and honest, but we believe that invoking secular courts to settle ecclesiastical difficulties is not only contrary to the spirit of the teachings of our Lord, but also fraught with serious peril to any Church adopting that course.

Mr. Vrooman's Case

The Rev. F. B. Vrooman, whose recent admission by a majority vote to the Presbytery of Chicago was made the basis of a complaint against the Presbytery to the Synod of Illinois, has accepted as final the decision of the Synod against the action of the Presbytery, on the ground of his divergences from the standards of the Church. Coincidently with this, he has accepted the invitation of the People's Church in Chicago to become the associate of Dr. H. W. Thomas in the pastorate. Dr. Thomas is now nearly sixty-four years old, and a veteran among Chicago pastors, having labored twenty-seven years in that city. His pastorate in the People's Church is now in its seventeenth year. The Kenwood Park Presbyterian Church, whose call of Mr. Vrooman has been frustrated by the action of the Synod, loses many of its members thereby, who are reported as determined to follow him to the People's Church. The remaining part is said to be hopeful of inducing Dr. J. H. Barrows to undertake the vacant charge.

The "Quiet Day"

A few weeks ago we mentioned the call of the Evangelical Alliance for the observance of a "Quiet Day" by the churches and ministers of the United States. The call was issued too near to the day suggested to allow of its being universally heeded, and yet Secretary Strong informs us that it was largely observed, both among pastors and in theological seminaries. The most prominent of the special subjects which were considered had reference to the presence and power of the Holy Ghost. The suggestion for the "Quiet Day" was a valuable one, and will be worth far more for another year than it has been for this. Among the results of this year's observance to be especially commended is the organization of local church alliances in many places, which means, of course, that steps are to be taken looking toward the federation of churches in various localities. That is something practical and increasingly needed.

The Liberal Congress of Religions

The Liberal Congress of Religions held its annual sessions in Indianapolis, beginning November 17. The object of this Congress is to unite for effective and aggressive work the liberal thinkers in all denominations and all phases of religion. The Rev. H. W. Thomas, D.D., of Chicago, is President. Among those present at Indianapolis were men as evangelical as Dr. Moxom, of Springfield, and at the other extreme Spiritualists, and Buddhists from India. So far as we have been able to learn from the full reports in the Indianapolis papers, the only men who really seemed to have a message to deliver at this Convention were Dr. Moxom in his sermon, and Mr. Edwin D. Mead, of Boston. Dr. Moxom's subject was "A Message to the Churchless." One true sentence in the sermon was this: "There are few serious men and women to-day who cannot find a sympathetic atmosphere in some Christian Church; the churchless are those who exclude themselves." Again, he said: "The really broad man can sympathize with the Calvinist as well as with the agnostic." That is a truth which needs emphasis in some circles. Mr. Edwin D. Mead spoke on Democracy and Religion. This most important topic was strongly presented. Mr. Mead contended that the safety of the Republic depended on keeping the people true to the great principles of liberty instead of allowing them to be possessed by an insane greed for gold. The Secretary of this Congress is the Rev. Jenkin Lloyd Jones, of Chicago, and he seems to be the inspiration of the whole movement. The next meeting of the Congress will be held in Nashville, Tenn. Among those whose names appear as officers are Dr. H. W. Thomas, Dr. M. J. Savage, Rabbi Hirsch, President Jordan, W. C. Gannett, R. Heber Newton, Dr. Paul Carus, and Mrs. Henry Solomon.

Dr. Pentecost to Return

The First Presbyterian Church of Yonkers, N.Y., has called to its pastorate the Rev. George F. Pentecost, D.D., of London. It is reported that Dr. Pentecost has accepted the call. The church at Yonkers is strong, and it has practically a metropolitan pulpit; but it can hardly be supposed that Dr. Pentecost is seeking promotion in accepting its invitation. The church and salary in London are both larger, but Dr. Pentecost, it is well known, would like to return to America, and therefore the report that he is coming to the Yonkers church is entirely credible.

Are Converts Made Only From Low Castes in India?

An article in the December number of the "Missionary Review of the World" aims to disprove the assertion so often made by those unfriendly to missions that the converts are only from the low-caste people in countries like India. The writer of the article quotes facts given by Professor Mukerjee, of Bareilly Theological Seminary, who is himself a converted Brahman. Professor Mukerjee says: "It is a pity that our educated brethren who make such remarks do not study the facts which have been occurring among them for the last forty or fifty years." He then mentions the names of a number of highly educated gentlemen belonging to respectable families, and follows that by a list of twenty-seven names of men of education and high descent who have embraced Christianity during the last fourteen or fifteen months only. This list includes Brahmans and high-caste Hindus, men in Government employ and in the professions, which shows that Christianity is making progress among the educated people. He goes on to say that if the proportion of the members of the high castes and low castes is taken into consideration, Christianity is making as much progress among the highly educated as among the degraded and despised. "According to the last census returns, the population of India is 285,000,000, out of whom only 11,000,000 can read and write; *i. e.*, the percentage of the latter is only about four; how much less, then, must be the percentage of the really educated!" Professor Scott comments as follows: "Christianity is indeed spreading its arms, and is every year embracing and elevating, in social, intellectual, moral, and religious status, thousands and tens of thousands of the long-despised and down-trodden children of the soil whom other religions have kept enchained for ages with cruel customs and unequal laws," but he does not allow the truthfulness of the contention that it reaches these classes alone. This article reminds us of the work of the Rev. Gilbert Reid in China, which is distinctly to the higher classes. In that country Mr. Reid believes that the educated and official classes must be reached before much can be accomplished for those beneath them.

Worthily Honored

When the council for the installation of the Rev. Mr. Brown as pastor of the First Congregational Church of Oakland convened, it had a double duty—first, to dismiss the retiring pastor; and, second, to install the new one. For nearly twenty-five years the Rev. J. K. McLean, D.D., had been pastor of the church, and no man on the Coast ever did a work more worthy of recognition. The council passed extremely complimentary resolutions concerning Dr. McLean. It recognized his great service as a citizen and as a Christian minister, as a Congregationalist and as a member of the larger Church of Christ in the world, and it especially rejoiced that he was to remain on the Coast as President of the Pacific Theological Seminary. The resolutions were hearty and well merited. Dr. McLean found his church comparatively small; when he resigned it was one of the largest and strongest in the whole country. Its success has been largely due to his consecrated and manly Christian service. His present field is still larger. He is actually, though not nominally, Bishop of the Congregational churches on the Pacific coast.

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Books and Authors

Ottley's "Doctrine of the Incarnation"[1]

Mr. Ottley starts out with an *a priori* argument for the Incarnation. In this section his stream of thought is neither wide nor deep. It is quite clear from this portion of his book and from what he has to say elsewhere about the purpose of the Incarnation that the author is not at home in the method and literature of higher speculative theology. In delineating the Biblical presentation of the subject, he next traces the development of the Messianic idea from its sources in the Pentateuch through the Hebrew writings, and then on through the New Testament. His treatment of the Old Testament is thoroughly traditional, and, one might say, conventional. The principle of authority is assumed. He declares that the testimony to the Incarnation is "not of such a character as will compel belief." "A certain preparedness of heart, a certain submissiveness of will, is needful for the estimation of evidence in matters of religious truth." Truly it requires a "submissiveness of will" to see the idea of the Incarnation in the divine name *Elohim!* The idea of the Incarnation *is* in the Old Testament, but it seems to be in the spirit rather than in the letter. Had it been in the letter, the Jews of our Lord's day would have believed in him. Of the evidence of the Gospels Mr. Ottley has a juster appreciation. The evangelical writers did not teach a doctrine of the Person of Jesus; they presented that Personality, and the world recognizes it as divine. "The Epistles describe the belief of the Apostles in explicit terms, and the Gospels tell how they came by that belief." To the thoughtful the Personality of Jesus, as it is presented in the New Testament, is the strongest evidence that he is, in a way unique, the Son of God. The Christology of the Apostles is carefully worked out and intelligibly presented by Mr. Ottley in its development from the Epistle of St. James, the earliest writing, to the Gospel of St. John, the latest book, in the canon of the New Testament. The Christology of the Apostolic fathers was confused and indefinite. According to Harnack, some held the theory of adoption, *i. e.*, that Jesus was a human person adopted by God and apotheosized; others held the Pneumatic theory, that he was the preexistent Deity in human form. Mr. Ottley refuses to accept these distinctions. Perhaps the truer statement would be that in an unformulated way they confined themselves to the faith that somehow Jesus was a manifestation of God. This idea may be put in various forms. As soon as the human mind pondered the subject, various theorizers about the person of Christ arose. Earliest were the Ebionites and Gnostics. The Ebionites were mere Judaizers, who held Jesus to be a mere man with a divine mission. The Gnostics endeavored to reconcile the idea of the Incarnation with ethnic religions and with philosophical systems. Between the New Testament behind them and these rationalizers before them, the Christian theology of the Incarnation was educed and formulated by the Church fathers. Mr. Ottley is entirely correct in denying the assumption that has been made, namely, that it was always the dominant party that decided what was to be the orthodox statement. The early Church did sincerely try to ascertain, and then to maintain, the faith of the Apostles. In the writings of the Apostolic fathers may be found the roots of all later heresies, and in the heresies of the two classes named above may be discerned the tendencies alike of all later heretical and orthodox theologies. For illustration, unless we insist upon the reality of the manhood, Christ is not for men the way, the truth, and the life. Also the Gnostics were in reality the first theologians, and their effort to establish the absolute truth of Christianity should be recognized. Even the sincerest of the early Christian thinkers were hindered and biased by the "idols of the den." The Greek theologians developed their idea of the Incarnation by the principle of reason. They set up a philosophy, a gnosis, before the world. The Western theologians, guided by the principle of authority, developed nothing with regard to the person of Jesus in their theology. Greek theology became inclusive, Latin exclusive. Among the Latin theologians Irenæus may seem to be an exception, but Irenæus is a Greek. Besides, he is the father of Biblical theology.

Origen was the first great Christian theologian, and few theologians since can be said to be his equal in breadth and profundity of thought. It was Arius and his followers that brought the Church to define in a clear and consistent creed what it did mean by its idea of the Incarnation. In reading over these pages we cannot but reflect that we are at the disadvantage of learning what the heretics taught almost exclusively from their enemies. In the heat of controversy it may be that hostile representations were not always accurate. Modern scholars, and Mr. Ottley is with them, are doing more justice to the ability and integrity of the Gnostics. The Thalia of Arius have almost entirely perished, yet it is reasonably clear that if the Arian type of Christology had been generally accepted Christianity would have lapsed into a polytheism. The Nicene Council, 325, did not put an end to speculations about Jesus. After it had defined that he was, according to the testimony of the Apostles, *truly* God, it became necessary, on account of the Apollinarian heresy, for another Council to declare that he was truly man. This latter heresy was the recoil from Arianism. In writing against Apollinaris, Hilary began what has never since been much developed, a psychology of Jesus. In the reaction from Apollinarianism arose the heresy that goes under the name of Nestorius. Mr. Ottley defines Nestorius's theory as being that the Logos was united to Jesus because of his holiness. This implicitly sunders "the manhood from the Godhead," and makes it that Jesus was two persons. Cyril of Alexandria, a truculent person, whom Kingsley, in his "Hypatia," has put in pillory, was chief antagonist of Nestorius. Cyril went too far, and was himself heretical. Thence arose the heresy of Eutyches, who declared that there was but one nature in Jesus. Both Nestorius and Eutyches appear not to have understood the difference between "nature" and "person." It would be tedious to trace the long controversies that ensued over the natures and wills of Jesus. The very words "monophysite" and "monothelite" look abstract and forbidding. The question is not yet closed to discussion. In the Middle Ages all considerations Christological turned upon the theories of the atonement. In the formation of these theories primitive folk-faith entered as a considerable factor. Out of the controversy over these theories Protestantism, as a theology, arose, and by these theories Protestantism is ever being split into sects. What will be the end! Mr. Ottley closes his work with a systematic statement of the doctrine of the Trinity in the form that it may be said to have finally attained. This chapter was necessary to complete the dissertation on the doctrine of the Incarnation. As a clear summary of traditional theology this work is valuable. It is clear and not aggressively dogmatic. In reality it is a history of the evolution of an idea.

[1] *The Doctrine of the Incarnation.* By Robert L. Ottley, M.A., Principal of Pusey House, Oxford. The Macmillan Company, New York. 2 Vols. $3.50.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending November 20. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Three volumes which serve the purpose of sermons are *Mornings in the College Chapel* (Houghton, Mifflin & Company, Boston), *The World for Christ* (Eaton & Mains, New York), *Noble Living* (Universalist Publishing House, Boston). The first consists of ninety-one three-minute talks in Appleton Chapel by Professor Francis G. Peabody. Whoever has attended morning prayers at Harvard University knows how much of light and life the preacher who conducts the exercises is compelled to pack into an address which cannot last more than three minutes at the outside. Dr. Peabody's collection is an admirable one to take up for quickening the spiritual life.——The second of the above volumes is a series of addresses on missions, delivered by Dr. A. J. F. Behrends. His table of contents indicates the character of the volume. Christianity is not one among many religions, but the one religion. Christianity as embodied in Christ is "the authority to be recognized." Therefore the whole world is "the field to be won." No territory is to be regarded as preoccupied by another religion. "The result to be achieved" is the present and continuous salvation of the individual, and in this, and growing out of it, a social salvation; not merely a heralding of a gospel as a testimony and a preparation for a second coming of Christ. This means battle; for there is a radical "resistance to be overcome" in the hostility of the natural man in its various forms, illustrated in the various types of paganism. For this battle there are "leaders to be appointed"—trained, educated, manly, courageous—and "agents to be employed," among which are the responsiveness of the conscience to the Gospel, that Gospel in its simplicity to which the conscience responds, the Gospel of a living Christ, and the Bible as an authoritative guide in the revelation of the redemption.——"Noble Living" consists of a series of plain, practical sermons; we do not detect anything denominational either in dogma or spirit in them.

Two books deal with modern unbelief—*A Study of the Pentateuch for Popular Reading*, by Rufus P. Stebbins, D.D., which holds substantially to the old view of the Bible, including the Mosaic authorship of the complete Pentateuch. It is an effective presentation of this view, based on the following principle: "If we find that the ancient book is referred to, in all later works, by the name which is now given to it, and that references are made to it, and that quotations are made from its contents, such substantially as we now find in it, then the proper, the necessary, conclusion is that the book is the same as that which we possess." (H. L. Hastings, Boston.)——*Forty Dollars and the Boots; or, Shall We Not Abolish Our Apostles' Creed?* by Theodore S. Fay (The Student Publishing Company, Hartford, Conn.), is written in a lighter vein, as the title indicates. It does not

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however, deal with Biblical criticism, but rather with the more fundamental questions of theism and historical Christianity. We hardly think Mr. Fay does Professor Harnack justice in his interpretation of that writer.——Of kin to these books, though different in its purpose, is *Education and Modern Secularism*, by the Rev. C. W. Formby (Longmans, Green & Co., New York), the object of which is to point out the causes of and the remedy for the modern secular spirit—the cause being a failure to realize a distinct spiritual faculty in man and a distinct spiritual universe in which that faculty moves and has its being; and the proposed remedy the use of some systematic text-book of instruction in the principles of the spiritual life, not only in Sunday-schools, but also in primary and secondary schools.

Reprints of those famous old religious stories, *The Pillar of Fire*, *The Throne of David*, and *The Prince of the House of David*, by the Rev. J. H. Ingraham, have come to us from Messrs. Roberts Brothers, Boston. The volumes have been reissued in rather handsome form.——The Cathedral Library Association of New York has issued a small book entitled *Love Stronger than Death*, by Miss Josephine Marié. It is an exposition of the doctrine of the Communion of Saints, and the explanation may enlighten and console those who are not as Roman Catholic as the author.

Thomas Nelson & Son, of this city, send us an American-made edition of the *Revised Bible* which is a model of fine printing and binding. The book is, technically, a "minion octavo," and is bound in Persian morocco with red under gold edges. It has maps and other helps. In convenience, legibility, and beauty of workmanship this edition is one highly to be commended.

NEW EDITIONS

No series of illnstrated books published in late years has been more widely popular or has more thoroughly deserved popularity, both for literary quality and for typographical and illustrative work, than the series into which the Macmillan Company have put so much of the best English writing, with illustrations by the best contemporary English artists. Hugh Thomson especially has contributed largely to this series. It is a pleasure to find among the latest additions *The History of Henry Esmond*, with illustrations by T. H. Robinson. Readers who care for "Henry Esmond" care so much for the story that doubtless very few of them would be satisfied with any attempt to give definite form and feature to Esmond or Beatrix; but, whatever criticism individual readers with individual tastes may make of Mr. Robinson's work, it must be conceded that it is happily conceived in the spirit of the story and its time, and that it is, if not entirely satisfactory, very pleasantly decorative.——To the same series have also been added Sheridan's *School for Scandal* and *The Rivals*, with an introduction by Mr. Birrell, of whom it may be said that he is one of the few men who know how to write an introduction. His mastery of the short essay has taught him this difficult art. The illustrations for this volume are furnished by Edmund J. Sullivan.——New editions of Boswell's *Life of Johnson* are always in order, and a hearty welcome ought to be given to the new edition in six volumes which bears the English imprint of Archibald, Constable & Co., and the American imprint of the Macmillan Company. This edition has several things to recommend it. It is, in the first place, made up of volumes of very convenient size for the kind of reading which ought to be given to Boswell's immortal work. These books are of a kind to put in one's pocket or to leave lying about on tables within reach. They are also very well printed and very neatly bound and stamped. They contain, moreover, an introduction from Mr. Augustine Birrell, who knows his Johnson and his Boswell, and who also has a gift for editing. The introduction which he furnishes is brief and to the point, full of clever characterization and comment. The notes are drawn for the most part from Malone's edition. Mr. Birrell tells us that he prepared many notes of his own, but that on reflection he struck most of them out; which is the best possible evidence of his eminent qualification as the editor of a work of classic quality. It would not be possible to find Boswell's Life in a more convenient and attractive form than in this new edition.

NOVELS AND TALES

The *Star Sapphire*, by Mabel Collins, has the painful theme of hereditary dipsomania in a cultivated and naturally high-minded woman. The story is told with considerable skill, but is inevitably depressing, and to some extent it is also morbid. (Roberts Brothers, Boston.)——*The Phantom Ship* is one of Captain Marryat's poorest stories (and he certainly wrote more than one that does not deserve to live). It has just been added to the new edition being published by the Macmillan Company, New York.——Under the general title *Fireside Stories* has been made a three-volume collection of stories, some old, some new. Trollope, Ouida, Samuel Ferguson (in his inimitable "Father Tom and the Pope"), Balzac, Bulwer-Lytton, Poe, Fitz James O'Brien, and many other authors are represented. (The J. B. Lippincott Company, Philadelphia.)——Mr. David Lyall, author of *The Land o' the Leal*, follows the footsteps of his better-known fellow-Scotsmen Barrie, Crockett, and Watson, in depicting village life and simple character. His feeling and sentiment are sound and true; his lack is in vigor and raciness. (Dodd, Mead & Co., New York.)——We find little but crudeness in Mr. Grant Allen's short stories collected under the title *The Desire of the Eyes;* some of them are distinctly of the penny-dreadful type. (R. F. Fenno & Co., New York.)——From the same publishers comes Mr. George Knight's *Dust in the Balance*, another collection of tales, in part allegorical and usually lachrymose.——Mr. Charles B. Goold has edited a collection of *Tales from Hauff*. (Ginn & Co., Boston.) There are three of these tales—"Die Sage vom Hirschgulden," "Die Höhle von Steenfoll," and "Saids Schicksale." The introduction, notes, and vocabulary are excellent.——In spite of its lack in construction, *Max and Zan and Nicodemus*, by Mrs. M. A. Haynie Fisher (W. J. Shuey, Dayton, O.), is a delightful story. There are a loyal negro woman and her son in the tale. The book presents a picture of a loving home life in the midst of poverty.——*The Flower that Grew in the Sand*, by Ella Higginson (The Culvert Company, Seattle), is a collection of short stories. The author was awarded the first prize, $500, in the McClure contest. The story that won the prize, "The Takin' in of Old Mrs. Lane," is published in this collection.

Mrs. Wormeley's translation of Balzac's novels has reached the group of Philosophical Studies. The latest volume, *Juana*, contains seven short stories in a field which strongly attracted Balzac, and in which, in more than one instance, he showed great insight and power. (Roberts Brothers, Boston.)——The handsome complete edition of Mark Twain's books in course of publication by Harper & Brothers (New York) has reached *Tom Sawyer Abroad*, *Tom Sawyer, Detective, and Other Stories*. Tom Sawyer is one of the most real of all Mark Twain's creations, and the writing in which he figures is likely to be recognized years hence as Mark Twain's most characteristic and valuable work.——Mrs. M. E. M. Davis has long been a popular writer of short stories notable for their humor, their knowledge of certain kinds of Southern life, their pathos, and their love of nature. In her latest volume, *An Elephant's Track and Other Stories* (Harper & Brothers, New York), Mrs. Davis shows the same command of her materials and the same fresh interest in dealing with them which appeared in her earlier books. The story which gives the volume its name is a capital example of her humorous work.

Totem Tales, namely, Indian stories, Indian-told, gathered in the Pacific Northwest by Mr. W. S. Phillips, comes to us from the Star Publishing Company, Chicago. The author has spent many years in gathering the material for his stories from the Indians. The book is full of Indian folk-lore, and "Totem Tales" may have a real value in perpetuating myths and legends which are now dying out by reason of the disappearance among the Indians of the old story-tellers. The author is somewhat of an artist as well, and has illustrated his book with many suggestive if not always beautiful pictures. The book is intended for young readers, but older readers may enjoy it also.——*Maris Stella*, by Marie C. Balfour (Roberts Brothers, Boston), is a clever character-study of fishermen, reminding one often of that greater achievement, "Pêcheur d'Islande."

HISTORY AND BIOGRAPHY

The days of the Terror in the French Revolution have a lasting fascination for writers and readers. Memoirs innumerable have thrown side-lights on that period of blood and anguish. M. Edmond Biré, in his *Diary of a Citizen of Paris*, comes to the subject in a novel way, combining a slight form of fiction with a profound knowledge of facts. He creates an imaginary citizen who, speaking in the first person, tells of the rush of events with dramatic effect, and in a connected and complete narrative. In this way we have the contemporary point of view joined with the full information obtained by careful study of documents and records. The result is satisfactory in an eminent degree, both to the student of history and the general reader. In detail the book is comprehensive and thorough. (Dodd, Mead & Co., New York.)

Messrs. T. Y. Crowell & Co., New York, have issued in two volumes a well-printed abridgment and translation of M. Victor Duruy's *History of France*. The illustrations add to the value of these books. There is an introductory notice to the year 1896 by Dr. Franklin Jameson. The work is thus to be recommended as being not only a trustworthy small history of France, but also as covering the last developments of the Republic.

The Autobiography and Memoir of Philip Gilbert Hamerton—the memoir being by his wife—has been issued by Messrs. Roberts Brothers, Boston, and is one of the most important publications of the year. We shall comment on it in a later issue.

Mr. Charles Erskine has published through Messrs. George W. Jacobs & Co., Philadelphia, *Twenty Years Before the Mast;* it gives an account of thrilling scenes witnessed by the author while navigating the globe under the command of Admiral Wilkes, 1838 to 1842. Mr. Erskine tells us that he has been only a common sailor, and that we must expect nothing higher in eloquence than a seaman's language. That language, however, is forceful enough to give a good description of the many interesting incidents of a seaman's life.

ESSAYS

Dr. W. Robertson Nicoll is not only one of the freshest critics of his time, but he is also one of the freshest and keenest writers on religious and spiritual questions, immensely interested, not in the ecclesiastical side of things, but in what may be called the experimental side. His latest book, a small volume, *When the Worst Comes to the Worst* (Dodd, Mead & Co., New York), is a straightforward, clear-cut, manly comment upon the resources which the Christian faith offers in great sorrow. It is singularly honest, free from sentimentalism, and thoroughly healthful in tone; a book of small compass, but of immense outlook and helpfulness.

Mr. John Bigelow's *Mystery of Sleep* is a very daintily made volume, which ought to be read with deliberation and in a meditative mood; for Mr. Bigelow does not believe that sleep is merely a state of rest, he believes that it is a condition in which spiritual development goes on as distinctly as in the waking hours, and that the time has come for a more scientific and thorough study of the subject. (Harper & Brothers, New York.)

George W. Jacobs & Co. (Philadelphia) publish two collections of short essays on ethical subjects by Amy E. Blanchard, *Life's Little Actions* and *As Others See Us*. Both books are suggestive and helpful.——*A Man's Value to Society* (Fleming H. Revell Company, New York) is the title given by the author, the Rev. Newell Dwight Hillis, to a series of studies in character-building. The book is a thoughtful piece of work. It is full of sentences that cling to the memory. The titles

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of some of the chapters show the plan of redemption in the writer's mind. "The Moral Uses of Memory," "The Imagination as the Architect of Manhood," "The Uses of Books and Reading," "The Science of Living with Men," are some of the headings to the several chapters.

POEMS

A reprint of the "Globe" Edition of Pope's poetical works has been undertaken by Messrs. T. Y. Crowell & Co., New York, and to that edition have been added a few brief notes, fragments, and facsimiles. The work is edited by Dr. Adolphus William Ward. There are several interesting portraits of Pope and others.——*From Avalon* is the title of a small book of verse by Emily Huntington Miller. (A. C. McClurg & Co., Chicago.) Bees hum in the gardens, hepaticas bloom in April, daybreak and twilight come, we are haying in the meadows or we are tossing at sea, throughout this little book, in which nature is reflected with a loving hand. But there are other verses, too, in which human nature is no less well described. There is in the little category one poem on "Motherhood" worthy of Mrs. Browning. ——Mr. Barton O. Aylesworth has published through the Kenyon Press, Des Moines, Iowa, *Song and Fable*. The book is divided into two parts, of which the first consists of a collection of verses and the latter a collection of prose fables. Perhaps there is not so much present worth in the verses as there is promise and potency for the future. No matter if there is faultiness now; the lines are never mere jingles. There is heart behind them. They are real verses. They smell of the country and of the primal relations of life.——Mr. George Washington Moon is the author of a book of verse entitled *Elijah the Prophet, and Other Sacred Poems*. (Longmans, Green & Co., New York.) During the course of a long preface Mr. Moon tells us that because the subject of his first poem is one of such overwhelming grandeur, he was almost induced to finish the poem in the simple and sublime prose of Scripture. Would that he had! While there are some lines in this epic and in the minor poems which are of value—and all the lines are elevated in thought—there is little that rises above the commonplace in expression.

ART AND MUSIC

Though not the most charming of that charming series entitled "The Book-Lover's Library" (A. C. Armstrong & Son, New York), perhaps the most valuable of the set is *The Literature of Music*, by Mr. James E. Matthew, the author of "A Manual of Musical History." No one who wishes to know about the most useful works in the principal departments of musical literature, and especially of rare books on that subject, should fail to read what Mr. Matthews has to say.

Folk-Songs and Part-Songs (G. Schirmer, New York) should commend itself to choral classes and singing clubs for the simple reason that it is by Frank Damrosch. Mr. Damrosch is now nearly as widely known as his eminent brother, Walter Damrosch, by reason of his work as a choral conductor in New York. In his "People's Singing Classes" he has taught thousands of people who are cut off from the ordinary avenues of art to sing good music and to sing it well. The book before us is an admirably chosen collection of old songs, chorals, and glees, with exercises and just enough explanation and instruction for the average music-reader. It is well adapted for both schools and singing societies, and is likely to cultivate a taste for good music as well as good singing—two very different things.

One of the most charming of holiday publications is *A Poster Calendar for 1897*, by Mr. Edward Penfield. (R. H. Russell & Son, New York.) Mr. Penfield's style is too well known to make any description by us necessary. Suffice it to say that he has done no more striking poster-work than appears in this calendar.——Another calendar is called *The Pursuit of Happiness for 1897*, and consists of a selection from the writings of Dr. Daniel G. Brinton by Martha Allston Potts, with drawings by William Sherman Potts. (George W. Jacobs & Co., Philadelphia.) The idea of this calendar is a good one, although the calendar itself is separated from the thoughts. The practical value of both of the above publications might have been increased without detriment to their artistic merit.

The Art of Velasquez, by William Armstrong, No. 29 of "The Portfolio" (The Macmillan Company, New York), introduces to the reader one of the great artists of the world whose works are too little known. His "Crucifixion" seems to us in conception perhaps the finest representation of the awful scene in art. The illustrations in this number of "The Portfolio," however, are hardly equal to its general excellent average.

The Rev. Dr. Alexander S. Twombly is the author of a series of attractive essays on *The Masterpieces of Michelangelo and Milton*. (Silver, Burdett & Co., Boston.) The attractive subject-matter of this volume may insure its wide reading, and the author does well to unite two such colossal figures in one volume, for in grandeur of conception they are one.

CHILDREN'S BOOKS

Taking a Stand, by Amy E. Blanchard, illustrated by Ida Waugh, is the story of a brother and sister whose good sense saves the family honor and succeeds in putting the family in a comfortable position. The introduction to a mining camp and the recovery of a claim add to the dramatic interest of the story. A silver spoon and an embroidered napkin are the missionaries of cleanliness and order to a little girl in a home in the mountains of Tennessee. The little girl, Zan, was the housekeeper, because her mother was an invalid. The story is the promise of better things to follow. (G. W. Jacobs & Co., Philadelphia.)——Oliver Optic's *Four Young Explorers* is, of course, one of a series of boys' books—Mr. Adams usually keeps two or three series going at the same time, like a juggler with his balls. This story deals with Borneo, and has a good deal of interesting information about that little known and strange place. Oliver Optic has been a favorite for about thirty years, and he holds his own surprisingly. (Lee & Shepard, Boston.)——The little people who were fortunate enough to receive last Christmas "The Adventures of Two Dutch Dolls and a Golliwogg" will be delighted to know that the Golliwogg, Peg, Sarah Jane, Weg, and the rest of the dolls organized a bicycle club. They left doll-land on their wheels and visited Europe and Asia, meeting with many adventures. all of which are carefully recorded by the artist, Florence K. Upton, and the writer, Bertha Upton, in the *Golliwogg's Bicycle Club*. (Longmans, Green & Co., London.)

There appears to be no end to the interest in charades. We have recently commented on two contributions to this kind of literature, and now comes a third, *The Columbian Prize Charades*, by Herbert Ingalls, which contains one hundred and sixty of these beguiling and exasperating puzzles. (Lee & Shepard, Boston.)

Literary Notes

—The new novel by M. Jules Viaud (Pierre Loti) is to be called "Le Ramontcho." The scene is laid in the French Pyrenees.

—By a pen-slip in the editorial "The Bible as Literature" The Outlook spoke of Dr. Griffis's "*Rose* Among Thorns." The title, of course, is "The Lily Among Thorns."

—It is said that the late William Morris's Kelmscott Press will soon be closed. When the books which are now in course of execution are finished, no others will be begun.

—The "Frankfürter Zeitung" informs us that the next Ibsen play will be a continuation of his drama, "A Doll's House," and will deal with the life of Nora after leaving her husband.

—The Rev. Dr. Henry van Dyke has received the compliment of a translation of "The Other Wise Man" into French. Professor Passy, who published an edition of it for school use, without the author's name, has just explained that he supposed it to be an authentic legend of the Orient.

—The recent typographical changes made by the "Book-Buyer" are all in the direction of distinction of style. The "Book-Buyer" has always been well and tastefully made, but in its new dress it gives a fresh impression of dignity, not to say of elegance. The title-page is thoroughly in keeping with the literary character of the publication, the type is particularly large and clear, and the atmosphere of the little magazine is distinctly literary.

—The London "Academy" has also changed its dress of type, very distinctly for the better. The paragraphs in the new type look extremely attractive. The "Academy" is quite justified in reviewing its career of a quarter of a century at a time when it is widening its interests and therefore its influence. No literary periodical in our language has attained a higher position. This initial number under the new departure contains a portrait of Ben Jonson.

—The interesting announcement is made by the Critic Company of New York that it is about to begin the publication of a literary magazine, to be called "The Month: in Literature, Art, and Life." The new monthly will be edited by Joseph B. Gilder and Jeannette L. Gilder, editors of "The Critic;" and will be made up, in part, of matter that has appeared in the weekly issues of that journal. There will be about one hundred pages of reading-matter and illustrations.

—Professor William Milligan Sloane, who has just been called from Princeton to the chair of History at Columbia University, is a graduate of the latter institution. After his college course he studied at Berlin and Leipsic, receiving the degree of Ph.D. He also acted as private secretary to George Bancroft, United States Minister to Germany. Prior to 1883 he held the place of Professor of Latin at Princeton, but was transferred to the Professorship of History. Professor Sloane is well known through his works, "The French War and the Revolution" and "The Life of Napoleon."

—A correspondent has called our attention to a statement in the review of Dr. Noble's sermons, "The Divine Life in Man," in The Outlook for June 13, 1896, that "Dr. Noble regards it [the World's Parliament of Religions] as a betrayal of the religion of Christ." We have re-examined the book, thank our correspondent for calling our attention to the error, and are glad to do justice both to Dr. Noble and ourselves by correcting it. Dr. Noble does not make any attack upon the World's Parliament of Religions. Refusing to consider whether it was wise or not, he simply takes the occasion to compare Christianity with other religions, and to claim for it, what The Outlook also claims, that "Christianity is not one of many faiths; it is the one faith."

—We hear that Captain Mahan's "Life of Nelson" will be published in March next. It has been announced from Washington that Captain Mahan had been placed on the retired list, at his own request. The announcement was received at the Navy Department with astonishment, as Captain Mahan would have been promoted to the rank of Commodore in a few months, and could have retired then with increased pay. It is thought that he must have been forced to act now by pressing literary engagements, as he has been available for voluntary retirement since September 30, 1895, having entered the navy in the class of 1855. Captain Mahan is one of the most famous naval writers in the world. His book on the "Influence of Sea Power on History" is regarded as a standard by the great naval powers of Europe. The United States naval war college at Newport is his creation, and the curriculum there was planned by him. He was born in New York, and appointed from that State. He served through the Civil War with distinction. In accordance with the terms of his retirement, he will be subject at all times to duty in case of war.

[For list of Books Received see page 1059]

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The Home Club

Manners in Public

Seated in a large convention of women recently, the conviction that women's manners in public are not as good as those of men was forced upon several observers. The hall in which the convention was held was badly situated, and it was only possible to hear the speakers by maintaining absolute silence and perfect physical repose. Yet in that audience of well-to-do women there were constant rustling, undertone conversations, whisperings, exits and entrances made while speakers were on the platform, while the anteroom was a perfect buzz of conversation, although every woman knew that it was separated from the main hall only by curtains. Two things women must learn which will prevent waste of energy. One is that women who speak in public should use their voices properly. It is to be hoped that the day is not far distant when a part of every girl's education will be voice culture; that she will be taught to use her voice properly and enunciate clearly. Is there anything more wearisome than to sit in an overcrowded hall with a woman on the platform making most eloquent gestures, appealing, apparently, to the best in mankind, and yet only one or two words of her sentences reaching midway the length of the hall? Naturally when this occurs the women who do not hear first begin commenting, and then drop into conversation, finally blotting out the speaker's voice entirely. A woman who cannot control herself enough to use her voice intelligently should never rise to her feet in public. She does no good, and much harm. Sometimes the effect is positively ludicrous. No long ago in a public meeting a woman rose to her feet, after tremendous apparent effort, and began to speak. In less than three minutes she was in tears; her audience knew it, for they saw her use her handkerchief. Women love emotion, and naturally every woman there would have been glad to use her handkerchief in sympathy, but, alas! they never knew what it was that so stirred the speaker. Before she sat down the effect was positively grotesque; her hand going to her face with the regularity of a machine suggested the movement of a governor on an engine. Those who sat so that they could see her profile knew that she was speaking, for they saw her jaws in motion, but not one sound could be heard, and it was evident from the expression of the face of the presiding officer that she could not hear what the woman was talking about. Naturally a woman so governed by her emotions would not know when to sit down, and some of the audience got up and left in despair, for, they thought, This time we have discovered Tennyson's brook. No woman's education is complete until she has learned the mastery of her vocal chords, and no presiding officer does her full duty who permits a woman to occupy time when she cannot be heard. The only excuse would be beauty, and in this busy world we rarely have time to sit and gaze at even a beauty on a platform. Ethics, not æsthetics, is usually the main object of the assembling of women.

Cleanliness and Godliness

The Fifteenth Assembly District has been canvassed by the Federation of Churches and Christian Workers. The Fifteenth Assembly District runs from Forty-third to Fifty-third Street, and from Eighth Avenue to the river. The need of free baths in New York will be recognized when it is known that among 8,176 families in this district there is an average for the whole district of one tub to 7.9 families. That is for the whole district. West of Ninth Avenue, where the tenement-houses far outnumber the houses occupied by single families, the average is one bath-tub to 17.9 families. West of Tenth Avenue the average is one bath-tub to 217.1 families; west of Eleventh Avenue, one to 440.3 families. This question of free baths for the people is one that is closely allied to the morals of the people. Philanthropists will yet learn that the surest way to elevate the people will be by the erection of baths, and this not only in the tenement-house districts, but even in the better localities. There cannot be moral and spiritual development when the body is subject to disease because of its dirty condition and the dirty condition of the clothes worn. Physicians are being aroused to the fact that the moral degradation of children is often the direct result of uncleanliness; and teachers testify that the children who are clean and well clothed, that is, clothed with clean clothes, acquire and retain mental knowledge very much better than children who are dirty and who are improperly clothed. That the body is the temple of the Holy Ghost we have heard for centuries, but it is a new idea that the Holy Ghost, to reach the fullness of its power, requires that the temple shall be clean.

A Courageous Woman

There is a lady in New York who has had the courage to work so faithfully for the protection of dumb animals as to be known to the drivers of trucks as "the Seventy-fifth Street Lady." She has made it her business always to prosecute every man she has seen abusing his horse. Recently a wagon belonging to an express company, heavily loaded with trunks, blocked traffic. The driver was beating and kicking the horse when "the Seventy-fifth Street Lady" appeared. She walked through the crowd and rebuked the driver, who answered her with oaths. She immediately left and came back with a policeman. The policeman knew her at once as "the Seventy-fifth Street Lady," and thought it would be well for him, no matter what his sympathies were, to carry out the intention of the law. He arrested the driver after "the Seventy-fifth Street Lady" had made one more appeal to him to lighten his wagon. Many women will protest while their emotions are excited against an act of cruelty, but that is only one step, and a comparatively easy one, for, whatever conspicuousness may attend it, the woman who makes herself prominent on the side of mercy is soon swallowed up in the surrounding crowds and forgotten. The difference between the majority of women and "the Seventy-fifth Street Lady" is that "the Seventy-fifth Street Lady" makes it a point to appear in court against the man whose arrest she has caused, but she proves to him that she is not an enemy to man if she is a friend to the brute, for she not infrequently pays the fine when the man is poor and cannot pay it himself. If she has occasion to cause the arrest of this man the second time, she then becomes the embodiment of justice without the element of mercy, and allows him to pay the penalty of his misdeeds. The trouble with most of us is that we lack the courage to compel obedience to the law. Nine-tenths of the discomfort, the abuse of law, and the degradation in city life is due to the lack of courage on the part of those who know that the enforcement of the law would tend to reduce the discomfort and to elevate the citizen and protect the home. Would that there were more "Seventy-fifth Street Ladies," whose actions were not the result of suddenly aroused emotion, but of deeply seated principle. Were there more, life in all our large communities would be very much more comfortable than at present.

Women's Clubs

The women's clubs in Illinois have probably exceeded the clubs of any other State in their activity in municipal work. Many of the clubs of the State have special departments to consider the school questions and the management of the schools. The report of the Committee on Education of the Illinois Federation of Women's Clubs, given at the second annual meeting, October 7, 1896, strongly urges, under the broad title "Study of the Science of Education," that the members study psychology and pedagogy, and, above all, closely study their own children. Some of the women's clubs have been active in uniting the public library and the public schools. Where money has not been provided from the public funds, some of these clubs have provided money to meet the expense of transportation, etc. In other cities the women's clubs have succeeded in getting the school board to become responsible for the use of the books loaned by the libraries. Very many of the members of the clubs of the State are members of the Board of Education. This is true of the clubs of Aurora, Decatur, Elgin, Chicago, West End Chicago, Henry, Princeton, and Freeport; the Effingham Emerson Club, the Quincy, Atlantus, and the Riverside Women's Reading Club. The President of the Springfield Woman's Club refused to accept the honorable position on the Board of Education, and her husband was appointed. Some of the women's clubs have provided clothing for destitute children, in order that every child might be able to attend the public schools. Many of the women's clubs have provided works of art for their schools in the cities where they are located. Among the lecturers who have lectured before the women's clubs in the State are: G. Stanley Hall, President of Clark University; Arnold Tompkins, Professor of Pedagogy in the University of Illinois; John Dewey, Professor of Pedagogy in the University of Chicago; Colonel Parker and Wilbur S. Jackman, of the Cook County Normal School; President John W. Cook, of the Illinois State Normal School; Miss Josephine Locke, Supervisor of Drawing in the Chicago Public School; Mrs. Alice Whiting Putnam and Miss Elizabeth Harrison, kindergartners of national reputation, and many others. Two of the class in different cities gave a reception each to the teachers of the city. The Woodlawn Woman's Club called a Conference composed of one delegate from each federated club in Cook County to discuss the suggestions for public-school work issued by the Federation, and to decide what active measures the clubs should take in educational matters.

The Tuesday Club of Clinton, Ia., is a purely literary club. Emerson, Browning, George Eliot, Lowell, Ibsen, Walt Whitman, are the subjects of the programmes up to and including the first week in January. After that "Prehistoric Man" is considered for four meetings, when the subjects are "Denmark and Switzerland," with a return to the prehistoric age for two meetings, when Oxford, Stratford, Warwick, Birmingham, and Sheffield, historic and modern Edinburgh, Melrose and Abbotsford, Sir Walter Scott and his writings, the history of Glasgow, the Historical Portrait Gallery of Scotland, Burns and Ayr and Bonnie Doone are considered. "The Lake Country," recitations from Wordsworth, Southey, the "Reminiscences of Southey and Coleridge" and their contemporary friends, constitute the subjects for June 1, when Ireland, Irish authors, Liverpool, the Isle of Man, close the year for this club.

The Salem Woman's Club was organized in 1894. It has a membership of about one hundred and fifty, and, like the preceding club, proposes to enter every field of knowledge during the coming winter.

When I Have Time

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care.
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear:
They may not meet you in the coming year—
Now is the time.

—*Indianapolis News.*

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For the Little People

The Pencil's Genealogy

By Julia M. Colton

A very blunt pencil was resting one day
Beneath a desk's lid where some white paper lay;
How it managed to write I never could learn,
But these are the words you might clearly discern:

"While I've still a point, a few lines to indite,
I wish to announce that my name is 'Graphite;'
Why nicknamed 'Lead-pencil' I'm sure I can't tell,
For leads are too heavy and dull to write well.

"That we're an old family maybe you know,
And many quite famous connections can show:
Our rich Coal relations inherited ground
Where ages ago lofty forests were found;

"Great-grandfather Fern owned a very large farm,
And there thought his children might live safe from harm;
But one day a river swept in like a sea,
And drowned every branch of the family tree.

"In the underground tomb where grandfather lies
Rest many united by family ties;
The Peat and the Anthracite people abound,
And sometimes a Diamond cousin is found.

"They died and were buried a long time ago,
But graves have been opened their treasures to show;
And in the same ground where the Ferns are at rest
We were found, wearing also the family crest.

"So pardon the prompting of family pride—
With the Leads we were never *remotely* allied;
And when with good pencils you sketch or you write,
I pray you remember our name is Graphite."

Charley's Dream

By Mary H. Fisk

"You look green," said one wave to another.

"Anyway, I'm not fresh," retorted the other.

"Get out of my way," roared a big one as he rolled over on the beach, sending his spray high in the air.

"Nobody's afraid of you!" and back into the ocean the two silly waves sped, with a little gurgling laugh at their own joke.

"Wish I were out in mid-ocean, where a big storm was raging," said a fierce-looking billow.

"It would be more fun," said another close behind him, "to be down in the depths of the ocean where the sea-nymphs ring their bells of shells, and—"

But Charley never knew what else the sea-nymphs did, for the bells of shells he had been dreaming about turned out to be the striking of the clock his father had given him. Would you like to know why his father gave him a clock? I will tell you about it.

His home was a great many miles away from the ocean; he had read and talked about it, and longed to see it.

This summer his father had said to him, "Charley, I want you and your mother to spend the summer at the seashore." Charley was wild with delight. "But," went on his father, "I can't have your mother eat her breakfasts all by herself. Do you think you can get up in time every morning?"

Charley did not like to get out of bed the minute he woke up, one bit—he would a great deal rather turn over and take another nap—but he did want to go to the seashore; so he promised he would get up, and his father had given him the clock that he might know what time it was.

"A promise is a promise," thought Charley, "and I'm not the kind of a fellow to go back on my word when I have given it." So he sprang out of bed even before the clock had done striking. "I do wish I could have dreamed a few moments longer, though, and found out what else the sea nymphs were going to do, but I suppose now I shall never know."

All day he and his mother sat on the sand, watching the waves come in, and he was sure he could recognize the silly waves and the fierce waves he had seen in his dream, and he found there were other kinds too.

There were the demure waves that came in so quietly that no one thought of paying any attention to them, when suddenly they would sweep away up on the beach, making the children run away from them screaming with laughter.

"There come the racers," shouted Charley, "but they always spoil it by turning to look at each other and getting all mixed up, so I never can tell which one touches the beach first."

"I am sure that venerable-looking wave is trying to tell us," said his mother, "that he is so old he can remember the time when little Indian children played on this beach, and the white children were all on the other side of the ocean."

"What is that one saying?" asked Charley.

"That one is saying, I am a traveled wave and have been where you can't go, for my drops of water have climbed the 'ladders' the sun sends down for them, to the cloud-land; have rained down upon the earth, sinking into the ground for a time; have come out as springs of water, that, running together, formed brooks, the brooks flowed into the rivers, and the rivers into the sea, and thus my drops of water found their way back to their home in the ocean."

Charley did feel so sorry his father could not be with them, for they were having such a good time—he felt it was the very best time he ever had had in his life.

Every day he wrote his father a letter, and they were long ones, too. He had so much to tell him, for, besides watching the waves, and bathing in them, and playing in the sand, he was making a collection of shells and sea-mosses which the "kindly waves," as his mother and himself had named them, washed up upon the beach.

And besides all this he had a secret that took up a great deal of his time. As his father could not come and see the ocean for himself, Charley decided to paint some little pictures to take home to him. He did not speak of it in his letters, for he wanted it to be a great surprise. He was discouraged over them sometimes, for the waves were hard to draw, but before the summer was over he had finished four pictures. The first one was a view of the waves on a pleasant day, sparkling in the sunshine and as blue as the sky. In the second, the waves looked green under a cloudy sky. The third was the day after a storm, when the waves were rolling in mountain high, and very little could be seen but spray and foam. And the fourth was a moonlight scene, when the waves were coming in so gently and quietly that Charley was sure they were singing a lullaby to the sand.

Charley had a happy summer, and he had a happy home-coming, too.

His father was pleased with the pictures, and said they were the next best thing to seeing the ocean for himself; and he also said—and this was one of the things that made Charley so happy—"Charley, you promised to get up every morning and take good care of your mother, and you have done it. I am proud of my son, and think him a man."

How the Babies Traveled

Away up in Alaska, sixty miles from the seacoast, where part of a journey was through a dangerous pass, two little babies have just made a journey. Their father and mother went there four years ago. It was a great event when this dainty little woman came into the silver-mining camp in Alaska, where no woman had ever been before. A little home was made amid the snows and ice, and after a little while two beautiful babies came to live in it. These babies were welcomed by all the men, and loved by the roughest of them. The most beautiful presents that the men could procure were brought to them, and many men sent these babies presents of silver and of curiosities who never saw them, who only just heard that there, in the Yukon mining camp, were little twin babies. But two years ago their mamma left them, when they were only three months old. It was a sad day for all the mining camp and for the whole district when this dear little lady died. The desolate condition of the little babies only made the men more tender and loving, and two of the men gave up their mining work to take care of the babies. The father saw that he could only keep these children with him for a little time, that it was not right to have them growing up without any woman about them, or any home such as babies should have, and he decided last June that he would bring them to the United States. The children were put in fur sleeping-bags, which were strapped on their father's back. Every man told the father that he was crazy to attempt to make this journey with the two babies, but he felt sure that he could accomplish it, and he did. He said that often, while going through the pass, when the cold was so bitter that it almost made him helpless, he would not hear any sounds from the sleeping-bags on his back, and he would unstrap them, only to find that the children were playing with the hair of the sleeping-bags, or with each other, or had gone to sleep. He said it was very funny, the constant amusement they found in playing with his hair. After three weeks of journeying through cold and over rough roads the father at last reached the seacoast, and the babies are now safe with their relatives in Minnesota.

Free Fish

Down on the New Jersey coast the people have been having a great deal of fun lately. They have been catching fish without hook or line. Every autumn the sand-eels visit the New Jersey coast in the vicinity of Sandy Hook, and there come after them shoals of fish known as whiting or winter weakfish. At night these fish seem to become confused. They follow the eels farther and farther toward the shore, and when the waves go back the fish are stranded on the beach, and the people just walk down on the beach and pick them up. Some provide themselves with scoop-nets, and, as the waves come in, they scoop the fish as they pass them on the crest of the water. Boys and girls, men and women, have been spending moonlight nights on the beach fishing without the aid of hook or line.

Poor Jack!

Two cats went to sea on a steamship bound for the West Indies. A terrible gale sprang up when the ship had been from shore two days, and when the sea calmed again, Jack, one of the cats, could not be found. His sister seemed to miss him greatly, and the sailors felt very sad. One of the stokers was down in the hold, when he saw a large black rat, as he supposed. He took his shovel to strike the rat, but it turned and looked at him, and it proved to be Jack, who had got down in the coal and was as black as the coal. He evidently had been frightened by the storm, had gone below, and in the pitching of the coal had been buried underneath it, He was tenderly nursed by the sailors, and returned to harbor quite as beautiful, as snowy, and as happy as when the ship first sailed away.

Answer to Puzzle

(See The Outlook for November 21)

Trout, sword, white, cat, sole, carp, seal, sun.

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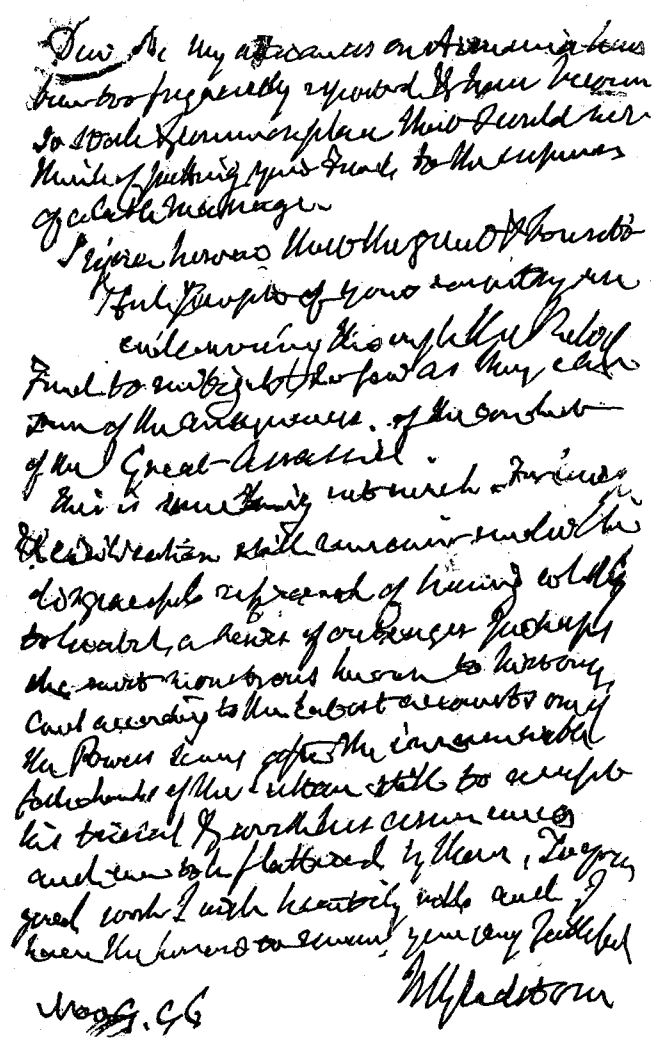
The Armenian Question

A Letter from Mr. Gladstone

To the Editors of The Outlook:

Your readers may be interested in the inclosed postal card which I have just received from the Rt. Hon. William E. Gladstone, showing his deep interest and satisfaction in the efforts which we are making to arouse the interest and secure the help of the American people in saving from starvation the survivors of the Armenian massacres. He again raises his voice in protest against the selfish apathy of the civilized world, which is hardly less inhuman than the atrocious conduct of the Turks themselves.



His closing reference to "one of the Powers" is to Germany, whose young Emperor, in order to show his approval of the Sultan, presented him, by the hand of the German Ambassador, a magnificent portrait of the royal family, within ten days of the massacres of August 26 to 28, which deluged the streets of Constantinople with the blood of 5,000 of the Sultan's Christian subjects.

Compared with other letters of Mr. Gladstone, which I received only a year and a half ago, this one is very obscure. I think it must have been written on the cars or while he was feeling indisposed. But the fact that he took the trouble to write it, even under such circumstances, increases its value, as an evidence of his profound interest and convictions on this great subject.

How much longer will Christendom turn a deaf ear to the warnings of its own conscience as uttered through the voice of the "Grand Old Man"? Where are the grand young men who will take up the standard of humanity, as it soon must fall from his hand, and carry it on to victory? Yours very truly,

FREDERICK D. GREENE.

63 Bible House, New York.

COPY OF POSTAL CARD

Dear Sir: My utterances on Armenia have been too frequently expressed and have become so stale and commonplace that I could not think of putting your Fund to the expense of a cable message.

I rejoice, however, that the great and bountiful people of your country are endeavoring, through the Relief Fund, to mitigate as far as they can some of the consequences of the conduct of the Great Assassin.

This is something, not much. For Europe and civilization still remain under the disgraceful reproach of having coldly tolerated a series of outrages perhaps the most monstrous known to history; and, according to the latest accounts, one of the Powers seems, after the innumerable falsehoods of the Sultan, still to accept his trivial and worthless assurances, and even to be flattered by them.

To your good work I wish heartily well, and I have the honor to remain

Your very faithful

W. E. GLADSTONE.

Nov. 9, '96.

Secretary Olney and the Armenian Question

Secretary Olney last week gave the following statement to the United Associated Press. Comment will be found on our editorial pages:

The State Department authorizes the statement that the assertion made by Dr. Cyrus Hamlin that American women in Haskeui fled from massacre, not finding protection under the American flag, is an entire mistake; that the flag was neither furled nor insulted at that point, and that not an American man, woman, or child was at Haskeui during the massacre.

Equally unfounded is the statement recently made in Chickering Hall by Dr. Grace Kimball that only the English flag is respected in Turkey. During the massacre at Constantinople she hurried by other flags and found protection under her own flag and the escort of the American Consul-General. She passed through the streets where men were being killed by mobs, and went safely under our flag up the Bosporus.

Through scenes of mob violence all over Turkey our flag and missionaries have been protected by Turkish troops. We have lost by incendiary fires but two places, both far in the interior—the value being much less than the claims of England, France, and Italy, for monks and priests killed, churches burned or houses pillaged, and for which no indemnity has been paid. Every peaceful American arrested or detained has been released on demand of the American Minister.

The demonstrations of revolutionists in Turkey are now the chief danger so far as our missionaries are concerned, whose safety is not promoted by intemperate expressions of public opinion excited by appeals to sentiment, regardless of facts.

The Armenian Fund

Previously acknowledged	$7,712 32
F. E. B.	5 00
A Christian Endeavorer	2 00
B. M. F.	1 00
Mrs. J. R.	5 00
Helping Hand Society, King's Daughters, Cambridge, Mass.	2 00
X.	10 00
S. M. B.	1 00
E. H. F., Worcester, Mass.	1 00
H. E. S., Philadelphia, Pa.	1 00
Total	$7,740 32

Teachers of cookery prefer Cleveland's Baking Powder. It does the best work.

Letter from Dr. Hamlin

The following letter is sent us in response to a request from us for the facts respecting Secretary Olney's statement:

To the Editors of The Outlook:

I have since heard from the same sources that the ladies had left the house [this refers to the massacre at Haskeui] before the mob. They left their two servants and the American flag. It was a servant who put out the flag, and he or she was killed. It was, therefore, no disrespect to the American flag. Oh, no! An Armenian threw it out, and it was perfectly proper that it should be torn down and torn up, and that the servant should be beaten to death with clubs and the house looted. It is reported that a Jew bought the latter for £9, but the American flag was respected even if the American home was desolated and blood-stained! It is doubtless true that no American, either man or woman, resides in Haskeui, much as the American flag is respected. Pray demand who is he that gives the lie to that heroic woman, Dr. Grace Kimball. He does not give his name, for the world would scorn him as a liar. If Secretary Olney sanctions that, he must bear the odium. And, pray, do ask what Italian, French, and English monks and priests were killed, churches burned, and houses pillaged for which no indemnity has been paid? One priest, we know, was killed by mistake, and they are making a great fuss over that one case, and satisfactory indemnity is promised. Let us have the English church burned, the English house pillaged, the English priest killed; sad is the condition of Secretary Olney if he believes such stuff. "Every American arrested," etc.? Give us the history of Mr. Knapp, of Mr. Crawford, and others! It is true no American has been killed. This is Judge Terrell's grand refrain, repeated from Washington *ad nauseam*. Houses burned after being gutted, furniture destroyed, Americans fleeing under fire from place to place, clothing, beds, and bedding seized and carried off; books destroyed, ladies, *American* ladies, left with no change of apparel—but no American killed! Glory be to Sultan Hamid, Judge Terrell, and President Cleveland, who extends his mighty arm of protection over all American citizens! Their servants are killed, their students are shot down, their school buildings burnt, and they have expected death every minute, but no American has been killed! The flag is everywhere profoundly respected, and Dr. Grace Kimball, the heroine of Van, lies! She was a liar because she reported the

Aches

And pains of rheumatism, due to lactic acid in the blood, cannot be cured by local applications, but only by thoroughly purifying the blood. Hood's Sarsaparilla has power to accomplish permanent cures of rheumatism by its great blood-purifying properties. Thousands of cures of rheumatism and all blood diseases prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills act harmoniously with Hood's Sarsaparilla.

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foul slaughter at Van! Missionaries and their friends are warned not to write anything more. But I deem the warning useless, for missionaries and their friends are apt to claim the ordinary rights of free discussion, and it would not be strange that they would insist upon them. However, Mr. Olney is in a tight place, diplomatically; he must indorse what he receives from Judge Terrell. This Administration cannot and will not change its policy, but protests of righteous indignation are seeds that will bear fruits in the next. CYRUS HAMLIN.

Lexington, Mass., November 30.

Notes and Queries

Kindly answer the following questions: 1. Do you consider that there is any Scriptural foundation for the belief in divine healing? 2. How should a minister, who is earnestly expounding the Bible as God's Word, and a guide for life, faith, and practice, explain the following passages to one who used them as arguments for divine healing: Mark xvi., 18; Matt. xvii., 20; Jas. v., 15? 3. How would you answer the claim, based on Matt. viii., 14, that because Christ in his death bore our infirmities, we, his followers, have a divine right to claim from him freedom from bodily ills? 4. Is there ground in John xiv., 12, for the claim that we should effect cures by the methods which Christ employed, namely, by prayer, laying on of hands, etc.?

C. R.

1. For *a* belief, yes; see Ps. ciii. 3; for a certain type of belief, no. 2. As to Mark, if a valid argument, it is a guarantee against the fatal effect of an overdose of morphine. But Mark xvi., 9-20, is agreed by scholars to be a later addition to the Gospel, and hardly the authority required for a proof-text. See R. V. and marg. As to the other texts, the promise to faith is always conditioned, expressly or impliedly, on a believing use of means. James says that prayer must be coupled with anointing. How much more, then, with the more effective remedial agents known today. So Paul, though promised deliverance from shipwreck, employed every means hopeful to escape. 3. By a parallel argument based on Hebrews ii., 9, that since Christ "tasted death for every man," every man should be exempt from tasting it for himself. The claim to freedom from bodily ills is too sweeping. See 1 Cor. xv., 50. The body is made to wear out and decay. How about the exhaustion of old age, paralysis, cancer, and other ills? 4. Yes, that we *may*, not "should." Some cases are doubtless amenable to such treatment, especially the victims of nervous troubles, provided they have the faith in it which the subjects of Jesus' treatment had. If *all* cases—lepers, for instance—are amenable, the way is open to test it by a medical mission of Christian Scientists to Molokai, the leper settlement of the Sandwich Islands, now ministered to by Roman Catholics and others. Finally, the important truth should be freely admitted that bodily ills may be alleviated, if not overcome, by a right direction of the mind. For a general discussion of the subject see Hudson's "Law of Psychic Phenomena." Avoiding controversy as far as may be, one should insist that the supreme interest and value of Christianity be placed in moral rather than bodily regeneration. See 1 Timothy i., 5.

1. As I am a new subscriber and interested in the new theology, may I ask what view it takes of the nature of the relation of religion (*a*) to morality; (*b*) to science? 2. It is a prevalent idea in certain sections of the Evangelical Church that a man can lead a noble moral life without regenerating grace. Is this idea based on anything in the Bible, stated or implied? BETA.

1. Regarding morality superficially as mere conduct, religion is the spirit of love and loyalty to God which gives character and worth to conduct. Regarding it radically as in character, religion and morality differ as two sides of the same thing; religion being the reflective side of character, turned toward the Eternal Law, and morality the practical side, turned toward its realization in the life both outward and inward. As to science, she is no competitor of religion, but simply her handmaid and torch-bearer. 2. The Bible constantly insists that all human worth is imparted by God. The idea you refer to proceeds from the superficial notion of morality just mentioned. The normally and truly moral life cannot be other than the religious life, seeking to fulfill its moral obligations to God as well as to men. As such, it is not self-originated, but "born from above" (see John iii., 3, R. V. and marg.). The theological term for this is "regenerated."

The "Friends" (Quakers) and many of our most exemplary Christians (churched and unchurched) seem to set little or no importance on the sacraments. Please inform me where we can find the best written defense of this indifference from a Scripture and Christian standpoint, and also the best defense of the sacraments as ordinances of Christ which should be continued. A DILIGENT READER.

We desire some member of the Society of Friends among our readers to tell us what he esteems as the best book for his view of the matter. For the other view see the Rev. G. D. Armstrong's "Sacraments of the New Testament as Instituted by Christ" (*Armstrong & Son, New York*); also Stanley's "Christian Institutions." Our view is that the two sacraments symbolically represent the fundamental truths of the Gospel, and so demand parallel continuance with the preaching of the Gospel for the re-enforcement of the truth by expressing to the eye what the spoken word expresses to the ear.

1. What is the most exhaustive treatise on the theme of the universal Fatherhood (not creatorship) of God? 2. What is your exegesis of Romans viii., 14, 15 (please note especially "adoption"), and Ephesians ii., 2, 3 (in this, "by nature" is most perplexing)? 3. In the passage, Ephesians ii., 2, 3, is there any significance in the use of "sons" in 2, and "children" in 3 (R. V.)? T. C. McC.

1. See Dr. A. B. Bruce's "St. Paul's Conception of Christianity," Chapter X., on "Adoption." 2. For Romans viii., 14, 15, see Dr. Bruce, as cited. In Ephesians ii., 2, 3, the really perplexing term is "children of wrath." But it is explained by comparison with "sons of disobedience," verse 2, also verse 6; "children of obedience," 1 Peter i., 14; "children of cursing," 2 Peter ii., 14. The reference is to human, not divine, wrath; "of wrath" is equivalent to wrathful, or passionate.

1. What book on "Sources of Religious Authority" presents the Bible as *the* source? 2. What book treats of church government with Scripture evidence for each system? L. M.

1. Gaussen's "Theopneusty" is a book of this sort; any book which inculcates the theory of verbal inspiration is such a book. 2. You will have to go to *books* rather than *a book* for this. Roman, Anglican, Presbyterian, Congregational books, presenting the Scripture evidence for their competing claims, are hardly what we think you want. Read Dr. Shields's "United Church in the United States" for what is best in present-day thought upon this subject.

What books would you recommend a class studying present-day conditions of life and practical sociology to use as a basis of their work, and what works or reports would it be wise for them to use in connection? E. S. W.

It depends somewhat on the class, their maturity of age, and their preparation. Among many other helpful books we name Dr. Abbott's "Christianity and Social Problems," Professor Ely's "Socialism and Social Reform," "The Labor Movement in America," "Problems of To-Day;" also Dr. Spahr's "Present Distribution of Wealth."

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"The Spiritual Development of St. Paul," by Dr. Matheson; "St. Paul's Conception of Christianity," by Dr. Bruce; "St. Paul as Traveler and Roman Citizen," by Dr. Ramsay; also Weitzsäcker's "Apostolic Age of the Christian Church."

1. What Article of the Constitution did the United States Supreme Court hold was contravened by the Income Tax law? 2. What were the names and politics of the Judges composing the Court at that time? S.

1. Article I., Section III., which requires "direct" taxes to be apportioned among the States according to their representation in the lower House of Congress. 2. Horace Gray, Henry B. Brown, George Shiras, Jr., John M. Harlan, and David J. Brewer, Republicans; and Edward D. White, Howell E. Jackson, Stephen J. Field, and Melville W. Fuller, Democrats.

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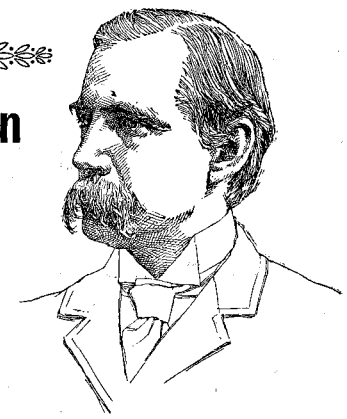

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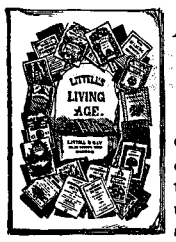

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November Necrology

November 4. Alonzo H. Quint. Born 1828. See page 873.
November 8. Henry A. Mott. Born 1852. See page 920.
November 10. Napoleon Sarony. Born 1821. See page 920.
November 19. Prince Otto of Stolberg Wernigerode. Born 1837. Late Governor-General of Hanover, President of the Upper Chamber in the Prussian Parliament, and Ambassador to Vienna.
November 20. Isaac Henry Tuttle. Born 1811. Rector emeritus of St. Luke's Church, New York City.
November 20. Noël Parfait. Born 1814. A French statesman and author.
November 19. Mary Frances Scott-Siddons. Born 1848. See page 1061.
November 21. Sir Benjamin Ward Richardson. Born 1828. See page 1061.
November 22. George W. G. Ferris. See page 1061.
November 23. Italo Campanini. Born 1846. See page 1061.
November 24. The Rev. Dr. Morris D'C. Crawford. Born 1819. See page 1045.
November 26. Coventry Patmore. Born 1823. See page 1032.
November 26. Sir Frederick Napier Broome. Born 1842. Governor of Trinidad.
November 26. François Victor Emmanuel Arago. Born 1812. A celebrated French advocate and statesman.
November 27. Benjamin Apthorp Gould. Born 1824. A distinguished astronomer.
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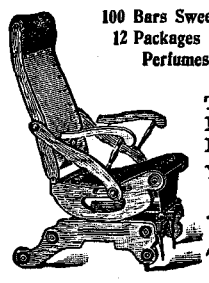

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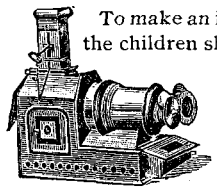

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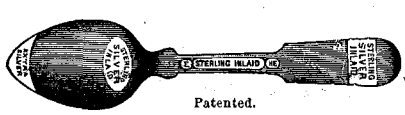

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The Business World

The Financial World

Last week's stock market was greatly disturbed, first of all by the manipulative methods employed for the purpose of covering short contracts, or of making a lower basis of values. The market was hardly less disturbed, however, by a number of rumors, which may or may not have a basis in fact. The Cuban scare was carefully fostered until it became a matter of belief with many that President Cleveland was on the point of doing something which must involve us in a war with Spain. This suggestion was emphasized by the remembrance that it is only a little less than a year since when, without any warning, the President's Venezuelan proclamation appeared. Neither was there difficulty in making people believe that the coming session of Congress must be productive of unsettling legislation. A third rumor was that of the disruption of the Joint Traffic Association. The effect of all these methods and stories on the market was noted in a decided fall in the average of the stock list. The money market has seen a continued easing of rates. Money on call has been loaned at 2 to 3 per cent. for bankers' balances. Time money may be had at 3½ per cent. for sixty days, and large amounts have been so placed. Commercial paper has grown in supply, but the demand far outstrips any supply yet attained. Quotations are 4 to 4½ per cent. for sixty to ninety day indorsed bills receivable. Foreign exchange has witnessed a further advance, the logical result of the buying of much long sterling for investment, the ease of money facilitating borrowing on it. The exchange is supposed to profit by the increased rates which ordinarily rule here during December and January. The Bank of England minimum rate of discount remains unchanged at 4 per cent. The net gold in our Treasury has risen to about $130,000,000. Last week's statement of the New York City banks showed an increase in deposits of over $14,000,000, in loans of nearly $9,000,000, in specie and legal-tender holdings of about $5,500,000, and in the surplus reserve of $2,000,000.

The Commercial World

The most important feature of last week's commercial world was the rise in wheat to the highest prices of the year. In New York City No. 2 red, the standard grade, sold at 99¼ cents per bushel, and December touched 91⅝. May wheat, in which speculation is largest, reached 90⅞. A Beerbohm statement has been issued, placing the amount of wheat needed by importing countries at 460,000,000 bushels and the surplus which the exporting countries have to meet this requirement at 430,000,000 bushels. Our large exports from San Francisco and Tacoma continue, but our total exports of wheat and flour from both coasts do not amount to as much as last week, although far in excess of any corresponding week since 1892. Meanwhile Western receipts are much behind last year's at this period. Exports of merchandise continue to exceed imports. The gain in cotton shipments has been the most notable, amounting to almost three-fifths. In addition to the advance in the price of wheat there have been advances in corn, oats, cotton, wool, lead, tin, and lard. Print-cloths, leather, sugar, coffee, and pork remain unchanged: flour, petroleum, turpentine, and hides are lower. Quotations for Bessemer steel are unchanged, but billets for export have declined. Bessemer pig-iron is slightly lower, but nails have declined greatly since the collapse of the pool. Instead of $2.55 at Pittsburg, nails are now offered at $1.50. Another trust—that of the beam-makers—has also "resulted in an explosion," and there is a consequent fall in price for the product. The New York "Tribune" thinks that these events may materially increase the demand for finished products of iron, which has for some time been too small for comfort, because the prices demanded by the various trusts have been too high. A third trust—the Window Glass Association—also went to pieces last week, but is now being reconstructed. No commercial market, however, is attracting so much attention just now as is that in wool. Last week's sales amounted to twice the quantity usually consumed by our mills, and the speculation bids fair to continue. Despite this, manufactures of wool do not gain and can hardly gain while foreigners have several months in which to import woolens at existing rates of duty, the feeling in the trade being general that some new tariff will be enacted and that such a tariff will materially change present duties There were last week throughout the country (as reported by "Bradstreet's") 295 business failures, being 13 fewer than the previous week, 7 more than in the week one year ago, and 12 fewer than two years ago.

Our National Housekeeping

On Saturday of last week the annual report of the Treasurer of the United States, Mr. Daniel N. Morgan, was published. From it we learn that, in the fiscal year ending June 30 last, receipts from all sources were nearly $327,000,000, as against $313,000.000 for the fiscal year 1895. The expenditures were $352,000,000, compared with $356,000,000 last year. The deficiency for this year is, therefore, $25,000,000, being $17,000,000 less than for the previous year. From the $262,000.000 worth of bonds sold in 1894, 1895, and 1896 the receipts were $294,000,000. Mr. Morgan says:

In ordinary times and under ordinary circumstances there is a natural flow of gold toward the Treasury, which often is limited only by the capacity of the Treasury to carry the specie. The product of our mines finds its way to the mint, where it is paid for by checks, and these are presented at the counters of the Sub-Treasuries or through the Clearing-House in New York as currency obligations. The result is an increase of the gold reserve and a diminution of the available balance of notes and silver certificates. Gold imported in the form of bullion or foreign coin takes usually the same course.

Besides these two sources of ordinary gain to the gold reserve, there is another, in the direct exchange of paper currency for the coin, where the paper is preferred for its greater convenience. Fortunate indeed has it been for the Treasury that, even during the most critical periods through which the country has recently passed, these currents of inflow have not been altogether checked, and that where their volume has been materially diminished the loss has been partly made good by the assistance of financial institutions. In the fifteen months ending with September last the withdrawals of gold from the Treasury in redemption of United States notes and Treasury notes amounted to the immense sum of $192,972,205, while the net gains of gold from all sources attained a total of $98,138,902.

At the close of the fiscal year our outstanding public debt aggregated $1,769,000,000, as against $1,676,000,000 the year before. The composition and distribution of the monetary stock for the fiscal year is thus estimated (hundreds omitted for clearness):

	In Treasury and Mints.	In circulation.
Gold coin	$112,589,000	$454,905,000
Gold bullion	32,102,000	
Silver dollars	378,673,000	52,116,000
Fractional silver coin	15,767,000	60,204,000
Silver bullion	120,933,000	1,032,000
Total metallic	$660,067,000	$568,258,000
United States notes	$122,431,000	$224,249,000
Treasury notes of 1890	34,638,000	95,045,000
National bank notes	10,832,000	215,168,000
Gold certificates	620,000	42,918,000
Silver certificates	11,962,000	330,657,000
Currency certificates	320,000	31,890,000
Total paper	$180,803,000	$939,208,000
Aggregate	$840,871,000	$1,507,467,000

The entire aggregate is over $2,348,000,000, as compared with more than $2,399,000,000 for 1895. These figures show an apparent loss of over $50,000,000, but the Department officers declare that at the present time the loss exists no longer. Before the last fiscal year closed many millions of gold went abroad, thus showing the unfavorable balance, but it is said that since the recent great inflow of gold all of this balance and more is now in the country. It is worthy of note that a larger amount of National bank notes were redeemed last year than during any like period in the last decade.

Farm Exports

During the past fiscal year, according to Secretary Morton's report, the exports from our farms aggregated $570,000,000, an increase of $17,000,000 over the previous year. Nevertheless, there was a falling off in the percentage of agricultural products exported to the total exports, but this was due to the phenomenal sale abroad of our manufactured goods. Of course our principal market is that of Great Britain and her colonies, absorbing 58 per cent. of our exports. To this market, with the addition of Germany, France, Belgium, and Holland, we send four-fifths of our entire output. Mr. Morton calls attention to the fact that the wages paid by us in the production of wheat and cotton are 50 to 100 per cent. higher than in the countries with which we compete, while the wages paid in manufactures from metals are from 25 to 100 per cent. higher than the wages paid to workers in the same industries by other nations.

The Domestic Spanish Loan

An important feature of the recent European financial situation has been the floating of the domestic Spanish loan, which was considerably over-subscribed. The amount authorized was 400,000,000 pesetas ($80,000,000). The Government thought it best to ask for only $50,000,000, reserving the remainder. The feeling in Madrid about the success of the loan is now more optimistic regarding the Government's ability to secure the huge foreign loan for which so many sacrifices have already been made.

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New Series of The Christian Union

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About People

—Prior to his invention of the Ferris Wheel, George W. G. Ferris, who has just died, was distinguished as a bridge engineer. His great wheel was built under his own supervision. Its capacity was 1,440 passengers. It made both fame and fortune for Mr. Ferris.

—When the curtain went down at the Coates Opera-House, Kansas City, on the night of November 21, the oldest American or English actor, Mr. C. W. Couldock, left the stage forever, and ended his theatrical career. Mr. Couldock has been an actor for fifty-nine years. He is now nearly eighty-two years old.

—Mr. Augustus J. C. Hare, in his recent book, tells a good story of Father Healy, who was breakfasting with Gladstone lately. Mr. Gladstone said to him: "Father Healy, I went into a church in Rome once, and was offered a plenary indulgence for fifty francs; on what principle does your Church grant such things?" Father Healy replied: "Well, Mr. Gladstone, I don't want to go into theology with you, but all I can say is that if my Church offered you a plenary indulgence for fifty francs, she let you off very cheap."

—Governor-elect G. W. Atkinson, of West Virginia, is thus described in the Washington "Post:" "'Wes' Atkinson, as his friends call him, is one of the best-liked men of the Mountain State, of which he is a native. Born in the city of Charlestown forty-nine years ago, he passed his younger days in editing a newspaper and practicing law at the same time. When he forsook journalism entirely for the bar, he moved to Wheeling, where he built up a paying practice that was interrupted for a little while by his election to the Fifty-first Congress. Governor Atkinson had no desire for a continuation of his career as a Representative, and regards Congressional life as utterly without attraction. In person the new Governor is very tall and straight, with prominent features, long black hair, and dark eyes and dark mustache. His bearing is frank and cordial."

—The celebrated tenor, Italo Campanini, whose death has just occurred near Parma, Italy—the city of his birth—was "discovered" during the Garibaldi campaign. He was then a common soldier, and had enlisted when only fourteen years old. When the discovery of his wonderful voice was made, he left the army and studied singing for two years at the Conservatory of Parma, making his first appearance in the theater of his native town as the Notary in "La Sonnambula." He had not much success, however, until 1869, when he went to Milan and placed himself under the tuition of the famous teacher, Francesco Lamperti. After the characteristically thorough training from this master, Campanini appeared at La Scala in Milan, and was immediately pronounced by the critical audiences there to be one of the finest tenors of the age. His subsequent history is well known. He was especially remarkable for the immense scope of his repertory, including nearly eighty operas, the tenor rôles of which he could sing at a few hours' notice.

—The death of Mary Frances Scott-Siddons recalls her many delightful Shakespearean readings. The great-granddaughter of Sarah Siddons was born in India in 1848, and was married to Mr. Scott, an officer of the English navy, in 1864. Three years later she began giving readings in London, and soon after went on the stage, appearing as Rosalind in "As You Like It." She then came to America, gave some readings, and finally joined Mr. Daly's company. It is an interesting fact that her first appearance under his management was also in the first Shakespearean production which he made in New York City. It was at the old New York Theater in Broadway, and the play was "Much Ado About Nothing." At that time Mrs. Siddons had wonderful beauty. She appeared in other plays of Shakespeare, such as "Twelfth Night" and "Macbeth," but Rosalind was always her favorite part.

—By the death of Sir Benjamin Ward Richardson the world of medicine loses one of its most distinguished ornaments. Perhaps there have been in recent years few more famous English physicians and authors of hygienic works. Dr. Richardson's special endeavors were in experimental researches on the poisons of contagious diseases. These researches resulted in the detection of a specially poisonous product common to those poisons, to which he gave the name of Septine. Dr. Richardson also discovered the use of the ether spray for local abolition of pain in surgical operations, and introduced methylene bichloride as a general anæsthetic. He was equally well known as the editor of the "Journal of Public Health," and afterward of the "Social Science Review." His many contributions to scientific periodicals were all in the line of exploiting the experimental method as a means of advancing the medical profession. Some of the subjects of these papers were especially interesting—the study of disease by synthesis; the restoration of life after various forms of apparent death; the maintenance of life in factitious atmospheres; the investigation of the theory of a nervous atmosphere; the effects of electricity on animal life, and methods of killing animals without the infliction of pain. He invented the lethal chamber. He was also well known by his investigations of the effects of alcohol on the human system. Dr. Richardson has been the chief authority in England upon whom Prohibitionists have depended for scientific support. Of late he had become greatly interested in bicycling, and was the President of the English Society of Cyclists.

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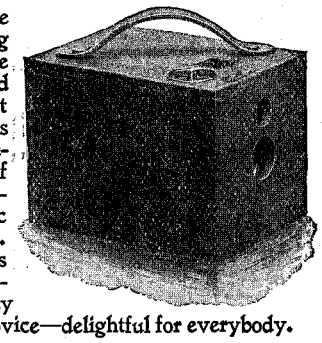

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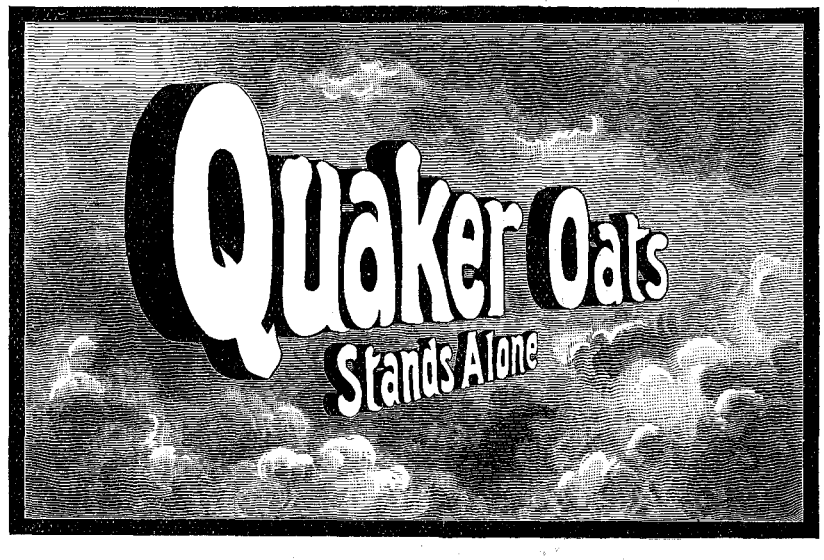

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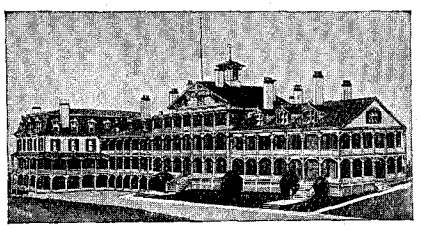

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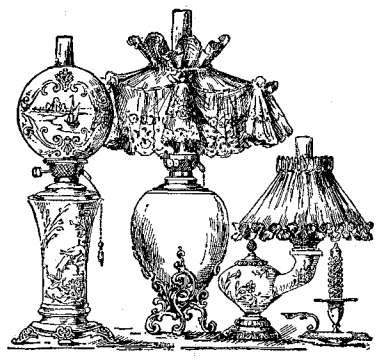

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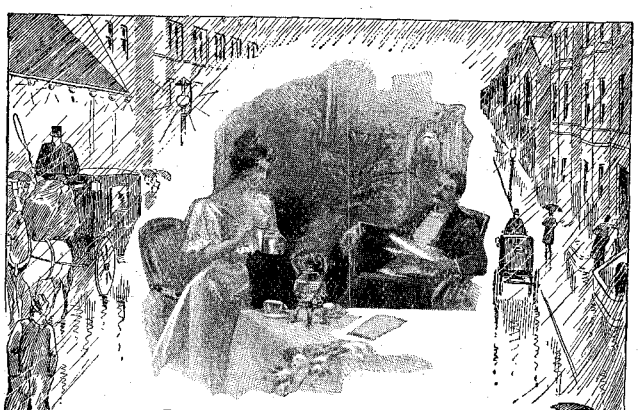

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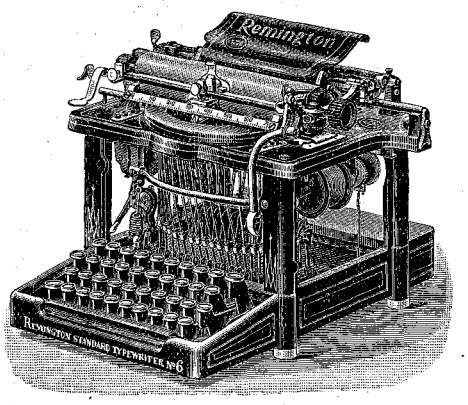

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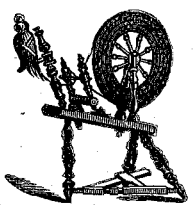

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Opposite Fifth Avenue Hotel

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